

Islam and Peace

and

A Dialogue Among People of Creed

**Dedicted to To the Custodian of the Two Holy
Mosques King Salman bin Abdul -Aziz Al Saud**

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Dedication

In the name of Allah, praise be to Allah, prayer and peace be upon the Messenger of Allah.....

I can not help, having lived under the leadership of the Custodian of the Two Holy Mosques – King Salman Bin Abdul Aziz Al Saud – the leader of Storm firmness and determination and victory by the will of Allah, but to present and important work and an urgent fact- a symbol of love and giving that I have to the Custodian of the Two Holy Mosques, and what others hold - also - in every country in the world the love and appreciation for the man we think is a safety valve after God Almighty for his country, the Arabs and Muslims as well. His efforts are well known publicly and the most important truth was returning grievances, justice and equality among the people, humility and the delivery of the message, which Allah has given him which he swore to perform and applied by words and deeds. He committed the most noble humanitarian act, which is supporting our Yemeni brethrens, the victims of injustice, and his relentless effort in defending our nation and the entire Gulf as he stands in the face of the Iranian Hawthi and Ali Saleh with his supporters.

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In the Name of Allah, the Beneficent, the Merciful

““O Allah, You are As-Salam and from You are all peace, blessed are You, O Possessor of majesty and honor””

“”And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilah* (God) and your *Ilah* (God) is One (i.e. Allah), and to Him we have submitted (as Muslims).””

Surah Al-Ankabut (The Spider)

“” Say (O Muhammad): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims.””

Surah Ale-Imran (The Family of Imran)

Introduction

Dear reader, to take advantage of the text before browsing, these are simple words of advice from person wishing you well to seek knowledge regardless of the cost. For with education civilized history is written, and nation progress with knowledge. With education States dominate, because of education others would come to you out of need. Knowledge is Power and Light and a form of obedience to Allah and His Messenger and a happy life is ensured with knowledge. On the other hand, ignorance is darkness and a form of backwardness, poverty, and misfortunes. The world is divided into layers in terms of knowledge. Nations are classified into First, Second, and Third worlds and worlds not worth mentioning. The world depends on knowledge, and this knowledge is both religious knowledge and science it is both a prosperity and security valve. Allah created the pen amongst his first creations, the pen of knowledge to preserve it, generation after generation. And then sent down the first Surat Iqra (Meaning to read), urging the Prophet (PBUH) to seek knowledge and to be proud of our true religion. PBUH said in his hadith narrated by Anas ibin Malik: “Seeking knowledge is obligatory for every Muslim” (Sunnan Ibn Majjah, Shoaib Arnaout, Part I/Page: 151, "Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls and gold around the neck of swines."

Sufyan ibin Uyainah said: “The application of science and jihad is obligatory for every group, reciting.” And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious”(Surat At-Tawbah Verse 122).

A Muslim, my brothers, should be one of two cases, either an educator or a learner. Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (PBUH) said, "The world, with all that it contains, is accursed except for the remembrance of Allah that which pleases Allah; and the religious scholars and seekers of knowledge.”(Sunna Ibn Majjah, Part V/Page: 231).

Muslims in history have been quoted saying:” Be a scientist if you can , be educated if you can not, love the educated if you can not be one but never have any hatred towards them” Ibn Abdul Birr, Collection of Knowledge and virtues Part I/Page:142

Ibn Masood has been quoted as saying:” Be a scientist or learner, but don’t fall outside the two”

Ibn Abdul Birr, Collection of Knowledge and virtues Part I/Page:143

Knowledge, my dear reader is a paved road to paradise. A sincere knowledge seeker with a pure intention, will be rewarded with Allah’s grace in the afterlife. Abu Hurairah reported the Prophet (PBUH) as saying:”**If anyone pursues a path in search of knowledge, Allah will thereby make easy for him a path to paradise; and he who is made slow by his actions will not be speeded by his genealogy.**” Ibn Abdul Birr,

Collection of Knowledge and virtues Part I/Page:63. Notice how the prophet (PBUH) expressed knowledge, which gives it a sense of common and inclusiveness , any knowledge (Scientific or religious) is in the service of Islam and the elevation of Muslims and is requested by all Muslims, and should not be left exclusively to a non-Muslim. Allah will render the knowledge seeker his paradise and will be pleased with him.

Dear reader, the Islamic media is a light that illuminates the world through the screens that have filled all the corners of the globe and have become necessary to propagate the true definition of Islam and promote the nation to the ranks of the great civilizations. Media can be used to deliver this moral message used by both the scholar and knowledge seeker. It is what common people listen to, it reaches the hearts and minds at the same moment, it can cure distortions and suspicions over Islam in the present time. Islam in the West has been shown to be terrorism by audio-visual means. This must be addressed through their own means. We should be greatly interested in the treatment of what has been planted by the group fights Islam and Muslims, and this is through media channels, and the defense of the false suspicions and accusations hatched against us, spreading the concepts of true Islam, and show that this is a religion of mercy, justice and brotherhood on this great planet that Allah created us on and chose the Prophet Muhammad (PBUH) as the last of the prophets and messengers for this planet and sent it to all of His creations of mankind and jinn.

In the Name of Allah, the Beneficent, the Merciful

In the name of who is named Peace

In the name of who has the greatest qualities, and has the most names of beauty..

In the name of the Great Knowledgeable Creator; who created humans from clay, and made their father Adam and mother Eve.

In the name of the Creator of the universe, that is divinely great. In His name which is blessed and sanctified I start and will conclude. Praise be to Allah, who created all things, then created human offspring from the humiliating water.

And I bear witness that there is no deity but Allah, alone with no partner, and that He sent His apostles and prophets - peace be upon them - to guide people to the straight path.

And that - the Almighty – Concluded by sending Muhammad, sent as a mercy to the worlds.

I commend prayer and peace be upon the Prophet Muhammad and his family and companions, and all the prophets and messengers, and the righteous slaves of Allah.

Allah has created his creations on this land for a higher purpose, and placed all things in their servitude, and placing for them a system ordering them to follow him, and ordered them to route in a certain behavior. Our Lord, the Almighty showed us the wisdom of that: “”And I did not create the jinn and mankind except to worship Me(56) I do not want from them any provision, nor do I want them to feed Me.(57) Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.(58) ((Surat adh-Dhariyat-The winnowing Winds verses 56-58””

Allah almighty says:”” Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.”” (Surat Al-Imran Family of Imran verse 164))

Also, Allah Almighty says: “”Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate.”” [Surat Al-Nisa – The women verse 105]

Allah also says:”” Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms] [Surat Al-Nisa – The women verse 163]

Allah also says:”” It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.”” [Surat Al-Tawbah – The repentance verse 33]

And the meaning of worship intended here is a general sense of worship, which is following what God has commanded us to do, and follow his teachings, and the application of his orders, and that we Muslims acknowledge that there is no deity but him. All the prophets and messengers of Allah were sent to his subjugates, warning and advising to worship Him alone with no others. From Adam peace be upon him until the last of the prophets and apostles Muhammad (PBUH) spread Islam, Allah says:”” And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah . He is your protector; and excellent is the protector, and excellent is the helper.””[Surat Al-Hajj – The pilgrimage verse 78]

Allah says:”” Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah , the Entirely Merciful, the Especially Merciful(30) Be not haughty with me but come to me in submission [as Muslims](31)”” ((Surat Al-Namil – The Ants verses 30-31))

“”And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [submitting to Allah].”” [Surat Al-Namil – The Ants verses 81]

“”[Say, O Muhammad], "I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims [those who submit to Allah]”” [Surat Al-Namil – The Ants verses 91]

“”Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.”” [Surat Al-Baqarah – The Cow – verse 128]

“”And Moses said, "O my people, if you have believed in Allah , then rely upon Him, if you should be Muslims.”” [Surat Yunus – Jonah – verse 84]

“”And Moses said, "O my people, if you have believed in Allah , then rely upon Him, if you should be Muslims.”” [Surat Al-Hijir – The Rocky Tract verse 2]

“”And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were,[even] before it, Muslims [submitting to Allah].””[Surat Al-Qasas – The stories verse 53]

“”[You] who believed in Our verses and were Muslims.”” [Surat Al-Zukhrufat – The Ornaments of Gold verse 69]

“”And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.””” [Surat Al-Baqarah – The Cow verse 132]

“”Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him.”” [Surat Al-Baqarah – The Cow verse 133]

“”Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.”” [Surat Al-Baqarah – The Cow verse 136]

“”But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allah ?" The disciples said," We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him].”” [Surat Al_Imran – The Family of Imran verse 52]

“”Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah ." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him].”” [Surat Al_Imran – The Family of Imran verse 64]

“”Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him.”” [Surat Al_Imran – The Family of Imran verse 84]

The Almighty said:“”O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].””[Surat Al_Imran – The Family of Imran verse 102]

The Almighty said:“”Say, "It is only revealed to me that your god is but one God; so will you be Muslims [in submission to Him]?””[Surat Al-Anbya – The Prophets verse 108]

The Almighty said:“”And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him.””[Surat Al-Ankabut – The Spider verse 64]

The Almighty said:“”And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [in submission to Allah].””[Surat Ar-Rum – The Romans verse 53]

Allah created all people from one father, Adam, He then created from him our mother Eve: “”O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah , through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.”” [Surat An-Nisa – The Women verse 1]

The messenger of Allah (PBUH) said:”You are from Adam, and Adam was from clay”

Then Allah made people scattered, multiple tribes; and all this is very great cause, and due to great wisdom.

The Almighty said:“”O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”” [Surat Al-Hujurat – The Rooms verse 13]

Rapprochement between peoples, acquaintance, harmony, cooperation and coexistence; all that is required and desirable; for all humans to live in peace and harmony.

Allah did not leave humans without guidance, education, or warning. He sent them messengers and prophets and messengers who were dignified and heraldic.

The Almighty said:“”Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms](163) And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech.(164) [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise.(165)”” [Surat An-Nisa – The Women verses 163-165]

Praise be to the Almighty Allah and thanks to Him for his blessings.

Allah; the Almighty; sealed all the messages with the message of Islam, which is delivered by the Prophet Muhammad: the illiterate Arab Hijazi Prophet from the descendants of Ismail.

The Almighty said:“”Whatever is in the heavens and whatever is on the earth is exalting Allah , the Sovereign, the Pure, the Exalted in Might, the Wise(1) It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error (2)”” [Surat Al-Juma-uh – The Congregation Friday verses 1-2]

Prior to Islam, Arabs lived in total darkness; worshiped idols, drink alcohol... Ignorance was common and they possessed a lot of bad habits, such as female infanticide, and robbing others property, and the enslavement of people, and public adultery in what was known as the women of red flags.

Wars and invasions were a common practice, they spread myths and fantasies. It was an environment of division and partisanship, they invaded each other and the powerful would rob the weak.

Society had no target, nor religion, nor unity. A lawless society that holds no future. But with this chaos, they had some great qualities and morals that were known to them and these morals distinguished them from other nations such as generosity, courage, and fulfill all obligations, and rescuing the oppressed, patience to adversity, honesty, and protection and non betrayal of the neighbor.

So Allah blessed them a prophet of mercy (PBUH) who sealed all the heavenly messages, and sent him as a mercy to the world. The Almighty said:“”There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.””[Surat Al-Tawbah – The Repentance verse 128].

God has sent down the Qur'an in the language of the Arabs, the language of the Quraish on Muhammad. It is a stretched rope to Allah, His commitment, His overwhelming shadow, His straight path, and His major argument. It is the clear process, an enlightenment and survival guide for who seeks it. And he who ignores it becomes frail and astray. The virtues of the Koran have been countless for a century and half, it is the argument of Allah and his covenant, promise and wrath, it teaches the ignorant, and teaches the learned, and wakes the forgetful, reminds the fiddler, of the rewards and punishment. It heals the souls, and brings clarity to the mind. It's virtues is that it is ever educating.

How simple the World would become for those who make the Koran their guide, and always remember death. Blessed is he who made the Qur'an the lamp of his heart, and the key to his core. It is the Quran's right to be read, lived by, and worked with.

The Quran is the miraculous book of Allah, and the revelation at the heart of the Muhammad (PBUH), in an indicated Arab tongue. It challenged a nation of great linguistic statements, and well known for poetic and artistic debate.

The Almighty said:“”Indeed, We have sent it down as an Arabic Qur'an that you might understand.””[Surat Yusuf – Joseph verse 2].

He with the blessed names challenged mankind and the jinn:“” And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah , if you should be truthful.”” [Surat Al-Baqarah – The Cow verse 23]. And his name be glorified says:“” Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah , if you should be truthful.”” [Surat Hud – Hud verse 13]

Then He cut the road in front of them and decided in between their hands and in front of their eyes that they can not weave such linguistic abilities, or anything similar, even if they were patrons to each other: “”Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants.””[Surat Al-Isra _ The Night Journey verse 88]

It's eloquence and statements surpassed any prior wisdoms, and was stunning to rhetoricians, confusing to the wise, silencing the eloquent tongues. All were unable to write or weave any likeness, and bowed their necks to his authority. Explaining their situation:“” Indeed, those who disbelieve in the message after it has come to them... And indeed, it is a mighty Book(41) Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.(42)“”[Surat Fussilat – Explained in Detail verses 41-42].

And the Quran is the last divine book. Muhammad (PBUH) was the last of the prophets and messengers, sent to the jinn and to all human beings on Earth: Ajam and Arab, black and white, all lands where the Sun shines and where the moon rises. And now we come to interview people of creed

A Dialogue Among Civilizations

1-The World Conference on dialogue of 16-18/7/2008

Several books have been released in conjunction with the World Muslim League, including “**Dialogue Between the Religions World Visions**”, to solve problems that can be solved by dialogue. We commended his Excellency Dr. Abdullah bin Abdul Mohsin Al Turki, Secretary-General of the World Muslim League for putting forward important fact sites about individual, regional, and international levels of reform.



Photo from the World Conference on Dialogue

These conflicts and disagreements did not arise from Allah's true messages, it had colonial motives that was clothed as religious or culture struggles, to achieve greater colonial interests and selfishness which gives a sense of racial and ethnic superiority. Islam is innocent of this terrorist phenomenon which does not belong to any race or creed, these are the result of a wrong practice and reflection arising from the gloomy shadows of conflict and international politics that have left deep scars in the minds of generations and their own imagination, which did not differentiate between religion and political propaganda on the international level, which was negatively impacted by the media which spread stereotypes and rooted misunderstanding, tension and social convulsion.

The world's rationalists, first and foremost the custodian of the two holy mosques- may Allah grant hi mercy-called for interfaith dialogue. It is a sincere invitation opening new cooperation between all Nations in the interest of achieving peace, to develop a unified strategy and achieve coordination and cooperation with the various stakeholders.

Emerging from this conference was a call to create (King Abdullah bin Abdulaziz International center for contact among civilizations). The Centre aims to promote a culture of dialogue. This is a global icon and an invitation for peace and dialogue with others. And from it will emerge - God willing - The King Abdullah; may Allah grant him mercy; Award for cultural dialogue.

As well was the call for a global Conference for the followers of civilizations and religions in Mecca, the Madrid Conference was held and attended by representatives of many States, and called for the General Assembly of the United Nations support in strengthening the dialogue between religions and civilizations. And this idea has resulted in a global demand to establish a Standing Committee to take charge in this dialogue.

This initiative by the custodian of two holy mosques had an impact in promoting humanitarian values, and increased the positive repercussions of this historic initiative, and multiplied the responsibility given to the Muslim World League; which had the honor of implementing this initiative, and developed to achieve the hopes and objectives drawn by King Abdullah bin Abdul Aziz; may Allah grant him mercy; in speeches at the conferences of Mecca and Madrid.

2-Islam and the dialogue with others:

This initiative, God willing, promotes to correct the path, without shaming or censorship, it is a way to handling errors and deviations, and to reach the right target by qualified scientists and experts, and address the lack of experience and knowledge of others that would result in pent-up anger treatment, and lift the mutual anger arising from past conflicts, and avoid it in the future, and to deter dishonest politicians who have made religion a political movement to achieve their immoral goals.

Islamic religion calls for dialogue and moderation, and calls against acts that unjustly offends others, the Almighty said:”” And thus we have made you a just community that you will be witnesses over the people”” [Al-baqarah, verse 143]. Thus, the Islamic laws of dialogue and the concept of Islamic thought, which tends to act in moderation, proper dialogue approach, contributes to human awareness, and raises the conviction gradually away from emotion, acknowledging others and their right to think independently. This is a balanced Muslim community which leads others to the development aspects and righteousness towards the common human values, and greater adherence to good manners, so that everyone is anchored on the truth.

And as we live in this time and age, we are at a great need to synthesize human beings. To remove the causes of alienation, antagonism, and hatred between them. We ask God to reconcile our hearts and make us all Muslims.

In response to the call of this pure country’s king; King Abdullah bin Abdulaziz – who rushed to extinguish the fires which the ignorant enflamed, and calm the situation raised by the haters; called for all nations of the world, proclaiming peace and calling for dialogue among religions. He advocated cooperation and integration among civilizations,

strongly rejecting the idea of colliding. By doing so, our King Abdullah applied-this-great Quran, and abided by the verses approach and behavior, and in the words of God Almighty:”” Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah ." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him].”” [Al-Imran, verse 64]

The then Custodian of the Two Holy Mosques King Abdullah; may Allah grant him mercy; called on all to show tolerance, coexistence and human dignity, regardless of one's religion or belief. Allah mended through him the cracks between Muslims, and gathered Muslims through him, explaining and setting forth the rightful explanations, and extinguishing the meteors of falsehood

I say in response to this honorable invitation, that I wanted to have my share of luck would like to contribute what I may towards this noble orientation, by this book. If I succeed, it is due to Allah grace, and I fail it is a result of myself.

And this book is but a very simple definition of Islam and peace, and dialogue with other religions through wisdom and good advice.

Every Muslim must an advocate and lead to the right path, the Almighty says:”” Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”” [Surat An-Nahil verse 125]

As the Messenger of God (PBUH) said: "The Prophet said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire."." (Sahih Al-Bukhari, Mohammad Zuhair Al-Nasser, 4/170.)

And whom ever then wanted to keep his religion; he has the option, for he has been advised to follow the true path.

The Almighty says:””There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing””Surat Al-Baqarah verse 256.”” Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing(2) Indeed, We guided him to the way, be he grateful or be he ungrateful.(3).””[Surat Al-Insan – The Man] “”Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.””[Surat Al-Baqarah verse 98].

We Muslims believe in all the heavenly books, the Torah, the Gospel, the Psalm, and the Qur'an, and believe in all the prophets and messengers, and love them more than ourselves and our children. They all were born and had roots and origins from Arabia, the lands of Iraq, Syria, and Egypt. Including times where they delivered their messages, and where they were buried. Including the lifting of some to heaven like Jesus, son of Mary, peace be upon him:”” The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.””[Al-Baqarah verse 285].

Maybe, when you read my book at first sight I seem to attract you to embrace Islam, but I only ask you for a quite substantive dialogue, constructive dialogue, where we can come out with a new outcome for both of us.

I attempt to make several points:

1-Peace in the Holy Quran

The Qur'an planed the concept of peace, he urged Muslims to follow it. Thus the word Muslim is derived from the original word Peaceful. You see words mentioned in the Quran such as: peace, peaceful, sound, at peace, Islam, and Muslim.

God Almighty is peace:””He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestowed of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him”” [Surat Al Hashr, verse 23].

And Paradise is a home of dignity where Allah honors his subjugates:”” For them will be the Home of Peace with their Lord. And He will be their protecting friend because of what they used to do. [Surat Al - An'am, verse 127]

””And Allah invites to the Home of Peace and guides whom He wills to a straight path”” [Surat Yunus, verse 25]. He made the greeting of the faithful to one another peace:”” Their call therein will be, "Exalted are You, O Allah ," and their greeting therein will be, "Peace." And the last of their call will be, "Praise to Allah , Lord of the worlds!”” [Surat Yunus, verse 10]

And Allah ordered his final messenger to acknowledge causes leading to peace, says:”” And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.”” [Surat Al-Anfal, verse 61].

But He goes further ordering all his subjugates to enter peace, He says:”” O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.””[Al-baqarah, verse 208.]

Allah commanded his righteous followers to speak peace if confronted by fools, Almighty says:”” And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace””[Surat Al-Furqan verse 63)

More verses and different meanings of peace were also highlighted, it is suffice to say that the word (peace) alone was mentioned 42 times in the Quranic text. This was not contained in any other religious text and is one of the ninety-nine names of Allah Almighty.

2-Peace in the Prophet’s Biography:

The Prophet teachings is a continuation of the Quranic text which calls for peace and this also appeared in several features, including:

When the Messenger of Allah wanted to send messengers to Kings and emperors and great people, inviting them to Islam, he did not start his letters to them with warnings, promising hardships, or arrogance as the last of human Messengers. He started by the peace declaration, he said: «Peace be upon those who follow guidance ".

This is the text of the book sent to great Negus of Abyssinia, the letter said: «This book is from the Prophet Muhammad to great Negus of Abyssinia, peace be upon those who follow guidance, and believed in Allah and his Messenger, and bear witness that there is no deity but Allah alone with no partners or associates, and did not take a wife nor a son, and that Muhammad is his slave and Messenger. I invite you to what Allah has invites you to, I am his Messenger, follow Islam for with it is your safety, ***I hereby bear witness that I have communicated my message and advice. I invite you to listen and accept my advice*** »¹.

And as a result, Negus accepted Islam but died on the way to meet the Prophet. The prophet and observed prayer in absentia for him.

“”Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah”” [Al-Imran – The Family of Imran verse 64]

¹ Ways of Guidance and Cress, c 12, p. 370, author Muhammad Ibn Yusuf al-Salihi, Investigating a group of scientists, The Supreme Council for Islamic Affairs, Cairo I 1, 1997.



Rare image of the custodian of the two Holy Mosques King Abdullah bin Abdul Aziz; may Allah grant him mercy; greeting a priest

The Sunnah, also sobering that the best of people are the ones who do no harm, either vocally or physically, warning that a Muslim's faith is incomplete unless Muslims are spared from his harm.

The Messenger of Allah said : "The Muslim is the one from whose tongue and hand the people are safe "(Agreed upon by scholars).

The Sunnah also urged for peace to all people, making it one of the leading causes of entering paradise.

The Messenger of Allah : "O people, extend greetings (saying Salam to each other), keep relations with your kin, provide food (to people) and pray at night when people are asleep and you will enter Paradise in peace." narrated by Al-tirmidhi. A muslim is even required to give peaceful greetings to the dead, when a muslim sees an Islamic cemetery he is required to say: " May you be secured from punishment, O dwellers of abode of the believers! We, if Allah wills, will follow you.." Narrated by Muslim.

And so, peace is the objective of Islam to be achieved by all human beings. Islam's definition is intended to mean bring peace for the sake of Allah. Moreover, the Muslim greeting of his Muslim brother is "Peace and blessings of Allah be upon you". As well, when a muslim enters his state of prayers, he greets the Messenger of Allah with peace saying: "Peace be upon you, O Prophet, peace be upon us and the righteous servants of Allah». A Muslim prayer even ends with peace to the right and left, and perhaps there is a hidden sense indicating to the wish peace in the East and West.

The Islamic thinker Muhammad Amara insists that the origin of Islam begins by shaking hands, and shaking hands specifically gives the meaning of security between the two individuals.¹ He goes on:” The Imam Ghazali, may Allah have mercy on his soul, pointed out that Islam is derived from the name of Allah (The Peace), which means: (Reassures the cult of fear and insure them from all evil) The Prophet (PBUH) said:” The people of Yemen have come to you, and they are more soft hearted and gentle hearted people, and they were the first to shake hands”

And the Prophet Mohamed (PBUH) said to his companions: «When entering any town, Do not kill a decrepit old man, o a young infant, or a child, or a woman; do not be dishonest about booty, but collect your spoils, do right and act well, for Allah loves those who do well, Do not raises arms against anyone unless attacked » Security, and peace is required even in

It is known that the first handshake came from the people of Yemen, and the prophet (PBUH) has acknowledge and approved this.

During times of war as these noble qualities characterized the Prophet Muhammad and these qualities should characterize every Muslim in his dealings with people and with his family.

Jubair ibn Mutim narrated that the prophet (PBUH) said: "I have five names. I am Muhammad. I am Ahmad. I am al-Mahi (the effacer), by whom Allah effaces kufr. I am al-Hashir (the gatherer), before whom people are gathered. I am al-Aqib (the last)." And Allah has called him the Gracious and most merciful.²

And it was narrated by Aisha; may Allah be pleased with her; “If the Messenger of Allah was given two choices, he only took the easier one, on the condition that there was no sin. If sin was present, he was the furthest people from it, and that the Messenger of God never avenged himself, only if it were to offend Allah, then he would take revenge for God.”³

It was narrated that hit the Messenger of God never struck a thing with his hand, not a woman, not a servant, but to strive for God. And he never retaliated against anything for

Mohammed Amara: This is Islam, The Arabic Renaissance House, 2nd floor, Cairo, ¹ 1998, p. 30-31.

Saheeh Muslim: Mohamed Fouad Abd El Baky, c 4/1828, Hadeeth No. 2354. ²
Saheeh Al-bukhaari: Mohammed Zuhair Al-Nasser, c 4/189, Hadeeth No. 3560. ³

himself, only something close to God was violated, he would avenge for the sake of Allah.¹

Ali said (MABPH):” On the day of Badr, we remained with the Messenger of Allah and was the closest amongst us to the enemy, and was then the most of us wretched.²

And Osman (MABPH) said:” I have accompanied the Messenger of Allah in travel and rest. He would visit our patients, followed our funeral procession, invaded with us, comforted us with what little he had”

Ali (MABPH) said: “The camels of charity passed by the Messenger of Allah, he then removed a hair from the back of a camel, he said I'm no more deserving of this hair than any man from the Muslims. [Musnad of Abu ya'la Al-mosuli, realization: Moyra Lion, c 1/358.]³

And Omar Bin Al-Khattab said: The Messenger of Allah said: Do not idolize me as the Christians idolized Jesus, son of Mary, for I am only a subjugate, you should say: The subjugate of Allah and his Messenger).⁴

And Abdullah bin Shakheer (MAPWH) said: I was part of the delegation of Bani Amer to the Messenger of Allah, and we said: You are our lord (sayyid). To this he replied: The lord is Allah, the Blessed and Exalted. Then we said: And the one of us most endowed with excellence and superiority. To this he replied: Say what you have to say, or part of what you have to say, and do not let the devil make you his agents).⁵

It was narrated from Anas Ibn Maalik that: "There was no person more beloved to them than the Messenger of." [He said:] "And they would not stand when they saw him because they knew that he disliked that."⁶

It was narrated that Ibn Mas'ud said: “A man came to the Prophet, so he spoke to him, and he started to tremble with awe. He said to him: ‘Take it easy. I am not a king; I am just a man whose mother ate dried meat.’”⁷

Narrated by Abu Moussa Al-Ashaari: The Prophet said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam).⁸

Saheeh Muslim: Mohamed Fouad Abd El Baky, c 4/1814, Hadeeth No. 2328. ¹

Mosnad Imam Ahmad Ibn hanbal: Shoaib Arnaoot and others, c 2/81. ²

Mosnad Imam Ahmad Ibn hanbal: Shoaib Arnaoot and others, c 1/532. ³

Saheeh Al-Bukhaari, c 4/167 ⁴

Saheeh Al-Bukhaari, 4/167 ⁵

Sunan Abi Dawood, Shoaib Arnaoot and anothers, c 7/184. ⁶

Saheeh Ibn maajah,: Shoaib Arnaoot and others, 4 c/430. ⁷

Saheeh Muslim, c 3/1358, Hadeeth No. 1732. ⁸

Narrated Abu Huraira: Allah's Apostle said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one." ¹

Narrated Abu Huraira: Allah's Apostle said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Apostle! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." ²

In fact, if you look into Islam and peace; my brother; we will find them as two avenues for one goal. Islam is the religion that Muhammad was sent with to the worlds and Man and Jinn. It was the final heavenly religion. Each Messenger was sent to his people, but Muhammad was sent to the entire world and to all human beings on Earth.

This Islam comes from the Mecca mosque, known to the world to be located in Hijaz, where we find the tomb site of the father of all human beings Adam and genesis of Ismail (PBUH) and Prophet Muhammad (PBUH). This place is the southwestern part of the Arabian peninsula or the Sub Arabian Peninsula. This pure land is known for heavenly messages and inspiration, and frequently visited by the angels Gabriel and Michael, where angels and the spirit ascend and descend from heaven, where the master of humans was buried. A place where the religion of God and his Apostles spread, with schools and mosques, verses, prayers, scenes of the virtues and good things, institutes and miracles, and rituals of religion, the emotions of Muslims, and the stance of the master of messengers. A birth place of prophecy, the first land that touched the skin of Mustafa (Mohamed PBUH), it is worthy to maximize the love for this great land, and her gifts to Man.

And (peace): is one of the names of Allah (SWT) which is unique to him.

Despite the different origins of each word in the European languages, the origin of the word peace is Arabic, Islam and peace originate from the term blessing which means: surrender, security, safety and peace.

It might take the following lines of this book to explain the origins of these words, it will take a bit of your time; so would you please live with me a few moments while I explain the origin of these two words.

Philology experts have explained the word peace as :” What a human expects from his fellow human beings.

It is highly sought after and for which much is sacrificed.

Mosnad Imam Ahmad Ibn Hanbal, Shoaib Arnaoot and others, 13/545. ¹
Saheeh Al-Bukhaari, 9/92, hadeeth No. 7280. ²

The archaeological and linguistics expert Alan Gardner refers to peace and its origin, saying that the term “peace”: with it’s limited letters, is the demand of everyone in existence (the world), and without this presence the world becomes a quagmire of Vice and corruption, and I refer to the word (peace) which comes to us from a Latin origin (pes) meaning: safety, security, tranquility, and to be saved. But the closest translation would men (a sense is shaking hands)¹

Sir Alan Gardner goes on saying:

«Peace in reality requires two things: security and conservation. What is first required by peace (security), a security for the soul and to not fear others, and secondly is conservation, which is keeping of his belongings. The most important possession is the human spirit and the set of material collections which he claims for himself, his wife, and his children.

The best term describing the meaning of peace is the Latin origin which means: security and safety.

If we look into the substantive to the Western concept of meaning peace, we find that it’s roots are in fact from the Islamic civilization, here's our evidence to this: Dear reader this returns me back to the original meaning of the word, by famous linguists expert of the Western world, the famous English Balldwin Wallace, when asked about the meaning of the word peace during the conference held in Austria in 1875, replied:

"If we look at the origin of the word peace (peace), we will find that meaning is derived from the Latin: blessings: peace, and shaking hands. But I say we need to say with courage, and to divest our emotions of religious passions and to be objective, that the origin of this word appears in the language of the Arabs, and is associated mainly with the word that reflects the name of the religion of Islam, meaning blessings, which can be translated into: “safest” meaning to embrace Islam, profess Islam, become a Moslem.

Many terms is derived from Islam refer to peace:

-To resign oneself to the will of God, commit oneself to God, recommend one's soul to God, submit to God. To forsake, and gave up his spirit to God

-Greetings of peace: “Peace be upon you”, salutation, salute him: salami

And this is the closest word that applies in all its aspects, in every sense of the meaning to security, tranquility, and respect from Muslims who lived and taught the principles of the religion.

Gardiner,(A.H).,Egyptian Grammar ,Oxford, (1965), p.30-31 ‘

This great acknowledgement; my dear reader; is one of the great testaments by one of the greatest linguists experts during the ninth century, a testament to the greatness of Islam, and it is what encouraged me to write this Book: “Islam, peace and the dialogue of people with Creed”.

And now let me begin with you this calm dialogue, a dialogue with the other. I have lectured in (Toronto) in Canada about the objectives of Islam and peace and the objectives of the King Abdullah bin Abdul Aziz regarding a matter which people have been waiting for years; a dialogue with the religions among Nations. Therefore, this book has involved four main sections, namely:

Section I:

Addressed: “Islam from dialogue to the neighbor”, in which I speak about Islam, dialogue, what is mutually common, and plurality and difference. I have shown that dialogue is a path for the definition of Islam. I have also warned that tolerance does not mean being soluble with others. I have also referred to the principles of Islam and its characteristics and merits. I then concluded with a highlight to the acceptance of others to Islam.

Section II:

Addressed: “We were and now are”, in which I speak about the development of the world of prior to Islam in general, then the situation of the Arabs in particular. I highlighted the effect of Islamic civilization on modern Europe in translation, medicine, chemistry, mathematics, astronomy, aviation, and geography.

Then I pointed out: How the situations of Muslims changed? And the explained the reasons behind this, taking a closer look to the Renaissance, stating the causes leading to the underdevelopment of Muslims, and made it clear beyond any doubt that Islam is not responsible for that failure But that the reasons arise from Muslims abandoning the principles of the religion that calls for developments in education, work, research, invention, innovation.

Section III:

Addressed: “Misconceptions and Responses”, and I echoed what the enemies of Islam stated, that the spread of Islam was done by the sword. I did not only mention the texts and historic tales, but the accounts of wise non-Muslims. I also spoke to their suspicions about the status of women. I did not only explain the justice of Islam to women, but highlighted the tragic view of Jews and Christians to women where they believe that women are responsible for the first human sin, and that women inherit the sin of Eve, as she brings shame and therefore has no right to education. In addition to that a

menstruating woman defile anything near her. I also clarified matters such as polygamy and divorce, and the differentiation between women and men in certain provisions, the wearing of the veil and not working, and spoke about the Virgin Mary and her son Jesus.

Section IV:

Addressed: (From your tongue and not my tongue), and in it I show views of some of the orientalist and what they said about Islam, then defined a number of those who embraced Islam, and the reasons behind their conversion.

Conclusion:

Addressed: “With Dialogue We Achieve Peace”.

Thus I have started and ended with peace. This is what I refer to as dialogue.

I hope that I have contributed, even with a modest effort, in this important and serious aspect, and ask Allah to make this work purely to please him. To be safe on that day where money, nor children would help but only who comes to God with a healthy heart.

Glory be to your Lord, the Lord of glory, and peace be on the messengers and praise be to Allah, Lord of the worlds.

May Allah send blessings and peace upon our prophet Muhammad and his family and companions.

The author;

Dr. Ali bin Saad Al-Huhayfa Al-Shahrani Al-Khuthami

Saudi Arabia

Khamis Shahrani

Section I:
Islam from Dialogue to the Neighbor

Section I:

Islam from dialogue to the neighbor

Islam and dialogue:

Perhaps it is axiomatic to say that Man did not come to this world to live alone, secluding himself from the other. A world around him needs to be explored to identify himself. This world also needs to interact with Man, and refuses him to have a negative impact.

Islam did not forbid Muslim to interact with a category of humans, but required this interaction with all mankind; Allah says in the Qur'an: ""O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another.

Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."" (Surat Al-Hururt – The Rooms verse 13)

Meaning: O' people, I created you from a single father Adam, and one mother Eve, there is no difference among you in lineage, and made you into Nations and tribes, spawning to multiple; to know each other.

Man does not live in this world alone, but there are others. And the other is either a Christian or a Jew, or of another religion, or an atheist. It is however required to know this other understand him well. It an opportunity for one domain to establish its roots deeper; by recognizing the reality of the difference between people whom God created as groups and tribes with a sincere effort to understand them`.

If a Muslim is asked to be an acquaintance and have dialogue with the other, then there are Islamic platforms that support this dialogue, and enough to make it a success, and these are`:

1-A Muslim believes in the prophecy of prophets who received a divine revelation, he believes in the prophecies of: Ibrahim, Musa, Jesus, and the seal of the prophets Muhammad (PBUH) and believes in the essence of their heavenly messages. From here, it is not permissible for Muslims and others to differentiate among the Apostles:"" The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And

Islam and dialogue: Mahmoud Hamdi Zaqzouq. Cairo: The Supreme Council for ` Islamic Affairs, 2002. P. 14.

For more detail see: Mr. Mohamed witness: Christianity and Islam from the ` neighborhood to the dialogue. Cairo: Dar Al-Amin, I 1. 2001. p. 10 and beyond

they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."”(Surat Al-Baqarah – The Cow verse 285)

2-Islam meets of all aspects of human life: physical, mental and spiritual in appropriate degrees. It also provides an integrated approach to human life based on coherence between faith and action, and does not recognize a neglected to these elements.

3-Islam recognizes any action that does not result in any damage to the person or to any other human beings as part of the worship of God. As well people are only responsible for what they do. And if one makes a mistake unintentionally and in deliberate then he repents for that error, then mercy of God that has included everything even the one who commits a major sin, will include him and Allah will forgive him if his repentance is sincere. For God's forgiveness does not exclude anything except polytheism.

4- Islam provides a complete human social system, combining a perfect harmony of public and private interests, religious and secular, it categorically rejects the separation of religion and state. This is derived from the teachings and verses in the Holy Quran, and the application of these teachings during the age of prophecy, where our Prophet acted as a prophet and the ruler of the first Islamic State founded in Medina, and wrote a constitution which strictly regulated everything needed for the institutions and laws known in the history books by (Al-Madina constitution), and it is the first Islamic Constitution established that instates freedom of religion, freedom of opinion, the sanctity of life, the sanctity of the money, and the prohibition of crime.

5- Islam requires the pursuit of knowledge as an obligation for every able person, and does not prevent learning as some claim, the first five verses of the Qur'an revealed order Muslims to read and seek knowledge, Allah the Almighty said in his Holy Book:”” Recite in the name of your Lord who created(1) Created man from a clinging substance(2) Recite, and your Lord is the most Generous(3) Who taught by the pen(4) Taught man that which he knew not(5)”” (Surat Al – Alaq – The clot verse 1-5)
But Islam went further in honoring scientists, says our Prophet (PBUH) within a speech:”” The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion. ".
[Narrated by Abu Dawood in his Sunan, kitaab al-' ILM, for urging the request knowledge].

6-Hard scientific facts of modern science are in complete harmony with the Quranic interpretation revealed fourteen centuries ago; this also explains that the tremendous scientific advances that characterized the Islamic civilization during the times of its strength was due to this fact.

7-Islam has proven its ability to deal with all the developments and social variables of life by resulting from changes in time and space; because of the idiosyncratic approach of Islam; the healthy mind holds its rightful position as the reasoning power in Islam, and is ranked third in exporters legislation after the Quran and Sunnah, because it is the basis cognitive thinking and the means to develop guidelines.

8-Islam ensured human political freedom, freedom of expression and participation in governance, and the Quranic verses stressed it. This was applied during the time of prophecy and the governments established during the Caliphate. Islam laid the first regulations of the democratic system, in which multiple institutions and disciplines are present. The peak governing council is referred to as the Consultative Council or Majlis (People of the Solution and Contract) according to Islamic expression.

9-Islam has always been open to other cultures and civilizations, conveying all that is useful and of benefit to mankind, ignoring unbeneficial ideologies other without fear for Islamic identity, the prophet (PBUH) stated: "The wise statement is the lost property of the believer, so wherever he finds it, then he is more worthy of it."

10-Islam is a complete system for human life, it leads people to live in the same nation enjoying security, peace, and justice. It guides human behavior to be coherent with one's self, with others and with God.

Bases on these which a Muslim stands on, a Muslim can have a dialogue with others, based on the strong support of an enlightened mind and strong argument: a dialogue aimed at communication and intimacy, and relentless pursuit of the truth away from bigotry, applying the rule: "Seek the truth then think, do not twist the texts to agree with your belief".

The purpose of the dialogue is to get to the truth, and reach the proper way of conduct, to access successful communication and respect for others, and not to use false accusations placed on one by his enemies.

A dialogue that gives the mind a chance to work, and warms the heart with facts that has long been deliberately hidden from us. Why do we tend to believe some of the ideas and beliefs without excusing of our?! God says in the Holy Qur'an: "There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you." [Surat Al An'am – The Cattle verse 104]

There are several commonalities between Islam and other faiths. These common ideas urge everyone to the possibility of dialogue and acceptance, and it is not strange to know that more in common than there are differences These are manifested in:

1-The heavenly religions share a common belief in one God, the creator of everything, who invited people to have faith in Him, and work together, and invited them to Islam, the sanctity of peace.

2- Islam and other religions equally strive towards the establishment of peace, and to achieve the balance of Justice, As a result we should not concern ourselves with competing for worldly power, but we must work for the good and benefits of people, as God says in the Holy Qur'an: "To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good". [Surat Al-Ma'idah – The Table Spread verse 48]

3- The four Scriptures, the Torah, the Gospel, the Psalms, and Qur'an, all confirm the divine mercy that prevails over all laws and legislation. This compassion and humanitarian need is demanded of human (Allah's subjugate) when dealing with others regardless of race, character, creed, or faith. It is clear in Islam paradigm, embodying the Messenger of humanity and Islam. When a funeral proceeding was taking place for a Jewish man, the prophet rose up as an expression of respect for the dead. He was advised that it was a Jewish funeral, he replied the expression of humanity: "Is it not a soul?" [Narrated by Imam Al-bukhaari in his Saheeh, Book of Funerals, A Jewish funeral].

4- The heavenly religions share the notion that humans are responsible for this world as the subjugates of God on Earth. Thus he expresses his sovereignty over the world, but at the same time he is responsible for this world.

5- The three heavenly books emphasizes that ethical conduct is a necessary condition for the growth of the human society and human communities, and the book of the Torah of God sent down by God to Moses in Egypt and Syria, where the rule of God and his mercy were emphasized. Allah Almighty said: "But how is it that they come to you for judgment while they have the Torah, in which is the judgment of Allah? Then they turn away, [even] after that; but those are not [in fact] believers(43) Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.(44) And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.(45)" [Surat Al Ma Idah – The Table Spread verses 43-45]

And the Almighty Said: "Then We gave Moses the Scripture, making complete [Our favor] upon the one who did good and as a detailed explanation of all things and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe.(154) And this [Qur'an] is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.(155)" [Al An Am – The Cattle verse 154-155]

The almighty said: "He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel.(3) Before, as guidance for the people. And He revealed the Qur'an. Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is exalted in Might, the Owner of Retribution.(4)" [Surat Al Imran – The Family of Imran verses 3-4]

The Almighty Said: "And [mention] when Jesus, the son of Mary, said, 'O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.' But when he came to them with clear evidences, they said, 'This is obvious magic.'" [Surat As Saf – The Ranks verse 6]

He also said: "And He will teach him writing and wisdom and the Torah and the Gospel(48) And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and

the leper, and I give life to the dead - by permission of Allah . And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.(49) And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.(50)''' [Surat Al Imran – The Family of Imran verses 48-50]

The Almighty states:''' And if only they upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate community, but many of them - evil is that which they do.(66) O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.(67) Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people.(68)'''[Surat Al Ma Idah – The Table Spread verses 66-68]

The Almighty said:''' Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.'''[Surat Al-A raf – The Heights verse 157]

The Almighty said:''' The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah . And Allah does not guide the wrongdoing people.'''[Surat Al Jumu ah – The Congregation – Friday verse 5]

And the common foundations which would lead to dialogue with others is that the Torah contained an indication to the birth of the sealer of Prophet hood (PBUH), by describing him. Attaa Bin Yasar said:''' I met Abd-Allaah ibn Omar and Amr Ibn al- AAS (RA), I said: ''Tell me about the Prophet (PBUH) in the Torah. Said: Yes, he is described in the Torah in some capacity to his description in the Koran:''' O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah , by His permission, and an illuminating lamp. You are my slave and My Apostle, and I have named you Al-Mutawakkil (one who depends upon Allah). You are neither hard-hearted nor of fierce character, nor one who shouts in the markets. You do not return evil for evil, but excuse and forgive. Allah will not take you unto Him till He guides through you a crooked (curved) nation on the right path by causing them to say: "None has the right to be worshipped but Allah." With such a statement He will cause to open blind eyes, deaf ears and hardened hearts.'''[Sahih Al-Bukhari, vol. 3/66, Hadeeth No. 2125.]

We should proceed from the common ground to start a constructive dialogue away from intolerance and bias, with a goal to reach the truth to follow it, and avoidance of the falsehood.

But the question that is now in the minds of some: As long as both of us have faith and doctrine which is so contented, stable, Why then is there a need for the dialogue? And, Why is there a need to research and understand the other?!

The answer to this question is easy, composed and expanded at the same time. The easy answer to this question is simply with another question: Why not engage with others who think that they are right and you're wrong? Is it not possible that he is right and the other is wrong? Isn't it possible that you are right and he is wrong? Is it not possible to be both right and none of you are wrong? These questions invite you to engage in dialogue in order to reveal your argument and that of others.

The book of Psalms sent down by God to the Prophet Dawood (PBUH) calls for the worship of God alone, and contains supplications and sermons. Prior to this, the book of the Torah descended on Musa, (PBUH), meaning that it is complementary to it following the law of Musa.

Praise be to Allah, Lord of the worlds. The heavenly books revealed heavenly religions and regulated the relations among human beings. Except the Psalms, it revealed the secrets of creation and those of material and energy. I convey to you this research done on the Psalms:

Allah had given Daoud a unique book in miracles, He called it the Psalms. And made it distinct from the rest of the holy books, so distinct and unique that the Almighty said:””” Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].””” [Surat Al-Nisa- The Women, verse 163].

And the Almighty said:””” And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms]”””. [Surat Al-Israa – The Night Journey verse 55].

What we learn is the uniqueness of the Psalms which was revealed to the Prophet Dawood, which had a different quality from the other heavenly books. The Psalms told some futuristic events, the Almighty said :””” And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants.”””[Al-Anbiya - The prophets verse 105].

It also notes the distinction of Prophet Dawood (PBUH), the properties and miracles granted to him by Allah, to our knowledge weren't given to any human beings before, for example having command over the mountains and birds. And iron, to make of it whatever he wishes. The Almighty said:””” And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron(10) [Commanding him], "Make full coats of mail and

calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing(11)''' [Surat Saba – Sheba verse 10-11].

The Almighty said:''' Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah](17) Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise.(18) And the birds were assembled, all with him repeating [praises].(19) And We strengthened his kingdom and gave him wisdom and discernment in speech.(20)](Surat Sadd – The Letter Saad- Verses 17-20)

The Almighty said:''' And We gave understanding of the case to Solomon, and to each [of them] We gave judgment and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].(79) And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle. So will you then be grateful?(80)'''[Surat Al-Anbiya – The Prophets verses 79-80]

It is clear here that the revelation or the book of David(PBUH) – is relevant to those verses and miracles. Which is a scientific book that Allah gave his Prophet Dawood who was given the ability to control some natural phenomena, such as mountains behavior, and changing the properties of iron, and decode the language of the birds. This is knowledge that our modern science has not been able to achieve.

The Bible is the holy books sent down by Allah to the Prophet Jesus Christ in Jerusalem and is mentioned in Qur'an in many verses, including the following:'''And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.(46) And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient.(47)''' [Surat Al – Ma Idah – The Table Spread verses 46-47]

Muslims believe that the Gospel among people is not the Gospel revealed to Christ, but that the scripture has been changed.

And another answer to the necessity of dialogue with others, but we need to be recognized in advance two facts: the plurality and difference.

What we consider the other may be an individual or may be a group, and in either case he may be a believer, might be a follower of a heavenly religion, and may be an atheist. If the other is a Muslim, then he is to another Muslim as reinforcing packed structure.

And if the other is a believer, then he is under the protection of Muslims according to the Muslim Prophet saying:'''Whom ever harms a dhimmi has harmed me and I will be his opponent on doomsday"

And if the other is an atheist, then the relationship with him is based on the basis:

“”There shall be no compulsion in [acceptance of] the religion””[Al-Baqarah – The Cow verse 256]

We should realize that there is no dialogue with others unless there is a difference that should be recognized, otherwise it is pointless if we ignore this difference in our minds before we start the dialogue. The good Lord has indicated in the Qur'an to this difference, it is the wisdom of God the Almighty that a difference exists. For he says:””

“”And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.””[Hod 118]

The issue of dialogue has become in today's world the need of an era to overcome many problems of life at all levels.

Muslim dialogue with others is the best way to define Islam, which is a religion of peace, and to explain it's issues, highlighting the civilized manner of this religion which knows no terrorism or extremism. Historically, terrorism is a global phenomenon known to all civilizations and religions, and not an Islamic making. Muslims themselves are the victims of terrorism, contradictory to the image painted by many biased people. Many humans having religious education and culture realize the summoning of great powers against other small states to erode their rights and neither Muslims nor Islam take part of that.

A poet stated: A crime committed by low lives, holds punishment for the innocent.

I refer to the well know world religions Professor Kueng, and about what is being said about Islam. He says: “What One hears or reads about what is being said about Islam in the media (Western), and how the learned speak of it, is both annoying and scary. It's annoying for two reasons: First, due to the misinformation and warped view which is unfolded in these understandings, and secondly because of the frightening and vicious way that accusations are thrown at Islam”¹.

The West has realized to need to understand Islam correctly, and to identify it's potential, and that it is unreasonable to understand Islam from the accounts of others and what they wrote about in their compositions. But it should be seen first hand, not through the eyes of others. In addition to this we find loud calls for the need to learn about Islam and know it's potential, for no other reason other than they considered a serious rival to Christianity and humanity!!

In this scenario, we find a clear contradiction; how can one understand Islam when his mind is set in advance that it is an enemy to Christianity or others, as well as humanity?! And how does one imagine that Islam is against humanity when it is the sealer of religions:

Islam and issues of dialogue, by Mahmoud Hamdi Zaqzouq Cairo, The Supreme¹ Council for Islamic Affairs, 2002, p. 15. Quoting: kueng, p.31

(And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking, Say, "Produce your proof, if you should be truthful.(111) Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.(112)"" [Al – Baqarah – The Cow verses: 111-112]

Whom ever wants to understand Islam for the purpose of dialogue should look at it with an objective view, far from any previous perception or incorrect view. And then, it will be revealed to him the true peace of Islam, away from worldly pleasures and material trends. Just as it appeared the German Muslim thinker Li Gai Eaton when he went to say: "our world which is surrounded with despair in every aspect is in the most need of the Islamic hope, the Islamic nation is a witness to the hope that can lead to surviving deadlock of the modern world. That is because God for the nation, is the Islamic Centre of life, and not the tendency to lavish materialism or technology". And then he decided that "The if modern man could understand Muslims then he probably could start to understand himself before going on the path of self destruction»¹. This is a general call for a constructive dialogue which aims first to understand one's self and the truth.

If all religions and faiths combined call for peace and love among all mankind, then dialogue is the only way you can take a stance against many negative phenomena happening in the world today, such as atheism, moral decay, addiction, AIDS, intolerance and extremism in thought or behavior, and prevention of those pointless wars.

An Inevitable Caution: This tolerance, which makes Islam a firm basis for Muslim and non-Muslim relationship should not be understood, this is a constructive dialogue with each other to get to the truth. This can not be understood as a willing to blend into any entity that does not agree with the essence of this religion. This tolerance and dialogue do not eliminate the differences and variations, but it establishes a humane relationship that Islam wants to dominate people's lives. Emphasis on the ideological and cultural particularities can not be eliminated. As well, Islam does not want these features to prevent cultural interaction among Nations and be a ceasing factor for cooperation among them.²

In conclusion, the permanent open dialogue and being open with each other in an era when the world has become a small village, is essential of unity and stability in the world

The principles of Islam and its Properties:

There is no doubt that the insightful beholder sensing what surrounds him of the many different religions and sects may have a feeling of the many contradictions that might

Le Gai Eaton, Ch . Der Islam und die Bestimmung des Menschen, Kolen 1987, P.56, ¹ 58.

M .W .Watt: What is Islam? London, 1979. P.216. ²

eventually lead him to asceticism and reluctance to follow the right path. He would notice that each sect is calling people to believe in it thinking that they are only right. As well as the various doctrines owners, they that they are the most serious amongst others, calling people to their faith, honoring and glorifying their religious founders.

Islam is the religion of God which is immortal until the day of judgment, the religion chosen by God for his subjugates:

“”Indeed, the religion in the sight of Allah is Islam.””(Surat Al – Imran – The Family of Imran verse 19)

“”And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination.(126) And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing(127) Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.(128)””(Al – Baqarah – The Cow verses 126-128)

“”When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds.(131) And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims(132) Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him.(133)””(Surat Al-Baqarah – The Cow verses 131-133)

So it was natural for it to be viable and vital holding at the core: the Quran and the Sunnah. For the Quran has healing and mercy for the believers

“”And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss(82)””(Surat Al-Iraa – The Night Journey verse 82)

The Holy Book reveals all:

“”And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [O Muhammad], as a witness over your nation. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.(89)””(Surat Al-Nahl – The Bee verse 89)

This religion is characterized with ease and mitigation taking into account the facts of existence because it is the religion of life, the Almighty said:

“”Allah intends for you ease and does not intend for you hardship””[Surat Al –Baqrah – The Cow verse 185)

“”And Allah wants to lighten for you [your difficulties]; and mankind was created weak(28).””[Surat Al-Nisa –The Women verse 28]

Glory be to Allah whom revealed the books of guidance, mercy and healing. In previous times, messengers were sent to their own peoples in particular, entrusting them with their books. For this reason, their books ceased to exist, and were distorted and altered because the messages were revealed to specific Nations, in a specific time period.

Then Allah singled Mohammed (PBUH) and made him the sealer of all the prophets and messengers. Allah almighty says:”” Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets””[Surat Al-Ahzab – The Combined Forces verse 40]. And Allah honored Mohammed by revealing to him the best of all books, the great Quran, and promised to preserve it until the day of judgment, Allah Almighty says:”” Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian””[Surat Al-Hijr – The Rocky Tract verse 9]. Allah’s law is everlasting until the day of judgment and he expressed that the survival of this faith requires belief, advocacy, and patience. The method that Mohammed (PBUH) and his followers followed was to spread the message of Allah through insight.”” Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah ; and I am not of those who associate others with Him.””[Surat Yousef – Joseph verse 108], and to be patient for all the harm he was exposed to for the sake of Allah, the Almighty said:”” So be patient, [O Muhammad], as were those of determination among the messengers”” [Surat Al-Ahqaf – The Wind Curved Sandhills verse 35]. Don't give the devil an opportunity, fore he does not have an opportunity to corrupt the people of the Arabian Peninsula except as harassment, the Prophet (PBUH) said:” Verily, the Satan has lost all hopes that the worshippers would ever worship (him) in the peninsula of Arabia, but he (is hopeful) that he would sow the seed of dissension amongst them” Narrated by Muslim in his Sahih.

The messenger of Allah was sent with the merciful message, its clear as daylight, as this is the nature of the righteousness which is clear and easy to follow:

It was narrated by Ghadira Bin Urwah Al-Fakimi:”My father narrated to me: When I approached Meddanah, I entered the Mosque, while people were awaiting prayer. Then a man entered with water dripping from his head as a result of abulation or washing. He prayed with us. After which people sought The Messenger of Allah asking about the matter. The Prophet then said:”O people, the religion of Allah is to be taken with ease, the religion of Allah is to be taken with ease”.

Ibn Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Teach and make things easy and not difficult. When one of you is angry, he should be silent."

Islam and Piece

Islam and peace contribute to peace of mind. He who follows the doctrine prevents himself from deviation, misguidance, paganism, and atheism. It guides you to follow a straight path, for we do not worship except Allah alone with no partners. As for a non-Muslim, his rights are not digested in Islam, as we shall see in sub-section III of this part. Non Muslims are guaranteed their rights and duties according to Islam. Islam and peace go hand in hand and differentiating between them is as if you separate a human hand from a body.

The believer always lives a good life, the Almighty said:””” Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”””[Surat Al-Nahl – The Bees verse 97]

And in the hereafter he is granted paradise, the land of peace, where no one goes hungry nor baring, nor feels thirst or tiredness, in which one is rewarded for what he provided for any individual and for society in general.

Science in Islam:

Islam commands seeking education, the Almighty says:””” So high [above all] is Allah , the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge.”””[Surat Taha – verse 114]. God honored the seekers of knowledge because they certified the Oneness of Allah after the certificate of angels:””” Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.”””[Surat Ali-Imran – The family of Imran verse 18]

As well, He did not equate between the educated and the ignorant:””” "Are those who know equal to those who do not know?”””[Surat Al-Zumar – The Troops verse 9].

The first verse descended on the Prophet Muhammad (PBUH) urged seeking knowledge, Allah said, addressing him:””” Recite in the name of your Lord who created”””[Surat Al-Alaq- The Clot Verse1]. Professor Mahmoud Al-Sharqawi says: "Knowledge is the sight and insight, while ignorance is darkness and blindness”`

High morals of Islam and it's universality:

Islam is the religion of God and religion of the prophets and messengers, and is the instinctive religion, the Almighty Says:””” So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah . That is the correct religion, but most of the people do not know.”””[Surat Ar-Rum – The Romans verse 30]. “””They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of

Islam and its impact on global culture, a James p. 9 `

Abraham, inclining toward truth, and he was not of the polytheists (135) Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him (136)"". [Surat Al-Baqarah – The Cow verses 135-136]. The Almighty said: ""Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allah ?" And who is more unjust than one who conceals a testimony he has from Allah ? And Allah is not unaware of what you do.""[Al-Baqarah - The Cow verse 140]

Allah addressed all people in the Qur'an, and addressed the people of the book (Christians), and sent the Prophet of prophet (PBUH) to both humans and Jinn, it is the religion of Allah which was sent by His messengers, and He inspired prophets, from Adam to Muhammad; the seal of the prophets: "" Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah , then indeed, Allah is swift in [taking] .[account. """"[Surat Al-Imran – The Family of Imran verse 19]

So it was natural that God commands in the book (the Qur'an) to have kind discussions between us Muslims and between the people of the book: "" And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] [to Him. ""[Surat Al-Ankabut – The Spider Web verse 46]

We understand from this two things:

First: The universality of Islam.

And secondly: To have dialogue in the rightful manner.

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As to the principles of Islam it has numerous features, including but not limited to:

1-Devotion to Allah.

2-Humanity.

3-Inclusiveness: We mean here the inclusion of time, space, and Man. And therefore it has three properties which are:

(Eternity, globalization, assimilation).

4-Moderation or balance.

5-Realism.

6-Clarity.

7-The combination of reliability and flexibility.

8. Idealism and realism

SECTION ONE: Devotion to Allah

“”It is not for a human [prophet] that Allah should give him the Scripture and authority and prophet hood and then he would say to the people, "Be servants to me rather than Allah ," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."”[Surat Al – Imran – The Family of Imran verse 79]

Islam is a religion of the one true God, and not made by Mohammed or humans. The purpose is to have a connection with God and worship him alone with no other partners, so it is wrong to say that Allah is the God of the followers of Mohammed¹, or to describe Islam as an ideology of the followers of Mohammad.²

Professor Yusuf Al-Qaradawi states: «The following are required to understanding devotion:

1-The destination and direction of devotion 2- The essence and application of devotion

-What is meant by the destination and direction of devotion, is that Islam wants a good connection with God Almighty as a final goal so that Allah may be pleased with him. This is the end goal for Islam, as well as for every human. So humans are directed to achieve this as the greatest hope and as a quest.

“”O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it.(6)””[Surat Al-Inshiqaq – The Sundering verse 6], “”And that to your Lord is the finality(42)””[Surat Al-Najm – The Star verse 42].

There is no doubt that Islam holds other humanitarian and social goals, but when we see these through meditation, we realize that in fact these serve a larger goal, to seek Allah’s pleasure. The fruits of this devotion for the soul and life are:

First: Knowing the Purpose of Human Existence:

“”Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those

¹ View for example the dictionary of Duden, Fremdwörterbuch.

² Best example of this is what was published in the German newspaper: Die Welt on September 1st, 1990 in an article written by Hans-Peter Osvald of Pope John Paul II's trip to Africa.

who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.”[Surat Al-Baqarah – The Cow verse 213.]

“”And I did not create the jinn and mankind except to worship Me””[Surat Adh-Dhariyat – The Winnowin Winds verse 56)

Second: Following the Human Nature:

“”So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah . That is the correct religion, but most of the people do not know.””[Surat Ar-Rum – The Romans verse 30]. “”The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.””[Surat Al-Isra verse 44]

If one can't find God when he is closer to him than the jugular vein, then his life becomes miserable. He will not find happiness, will not find nirvana, and won't find the truth ... He will find himself in a loss: “”And be not like those who forgot Allah , so He made them forget themselves. Those are the defiantly disobedient.””[Surat Al-Hashr – The Exile verse 19]

Third: Saving the soul from disruption and conflict:

Of the fruits of this divine destination, having safety internal soul struggle and conflict, distribution and division between various objectives and various trends ... The Almighty said:”” And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to a straight path.””[Surat Ali-Imran verse 101], “”Allah presents an example: a slave owned by quarreling partners and another belonging exclusively to one man - are they equal in comparison? Praise be to Allah ! But most of them do not know.””[Surat Az-Zumar - The Troops verse 29]

Joseph peace be upon him said to his companions in the prison of Potiphar in Egypt, who adore other gods with Allah:”” O [my] two companions of prison, are separate lords better or Allah , the One, the Prevailing?(39). You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah . He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.(40)””[Surat Yusuf – Joseph verse 39-40]

Fourth: Freedom from the bondage of selfishness and of lust:

This devotion, is well seated in the depth of the human soul freeing one from the selfish slavery of lusts and pleasures, and the surrender of material and personal desires.

The devoted person is controlled by his faith in God and the day of judgment, placing him in a position of balancing the desires and requirements of his religion, between what

his desires are and what is ordered by God... The devoted human is not an Angel who does not fall in sin and error, this does not exist except in a fantasy world. He is one who feels guilt and fault every time he sins and returns to Allah: “”Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.(25)””[Surat Al-Isra – The Night Journey verse 25],”” And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah ? - and [who] do not persist in what they have done while they know. ””[Surat Ali-Imran – The Family of Imran verse 135], ”” They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.””[Surat Al-A raf – The Heights verse 23].

Both Adam and Satan sinned, Adam was forgiven but Satan was not, because the sin of Adam was caused by weakness and forgetfulness:”” And We had already taken a promise from Adam before, but he forgot; and We found not in him determination(115)””[Surat Taha verse 115]. Then the sin of Adam was followed by sincere repentance which erased the impact of guilt as the shining morning wipes the dark of night :”” Then his Lord chose him and turned to him in forgiveness and guided [him](122)””.[Surat Taha verse 122].

But the Sin Satan was caused by arrogance and rebellion against God:”” He said, "I am better than him. You created me from fire and created him from clay.””[Surat Sad – The Letter Saad verse 76]. And was followed by insisting on deception and infringement:”” [Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path.(16) Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You](17)”” [Surat Al-A raf – The Heights verses 16-17].

* Now for the essence and application of devotion, meaning that this is an Islamic devotion approach to reach goals and objectives, because it is the divine source of inspiration from God to the sealer of his messengers Muhammad (PBUH). It did not come as a result of the will of an individual, party, or community. But rather it is the result of the will of God through his guidance and inspiration, as God Almighty says addressing mankind:”” O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light(174)””[Surat An-Nisa – The Women verse 174).

The origin of Islam, with its’ provisions and guides is God, He is the source of revelation to his Messenger (PBUH) in pronunciation and meaning (the Qur'an), and meaning without pronunciation (Sunnah).

As a result, Islam holds a fundamentally different characteristic from all man-made religions originating from human. Islam comes from the Lord of humans. This huge difference between Islam and other religions cannot be overlooked or diminished¹. The pillars of the Islamic faith are believing in the Koran and its contents, having faith in the Unseen, starting from the faith in God alone who was not born did not bear a child, believing in his angels, his books, his messengers, from Adam to Muhammad (PBUH). Also having faith that we are

¹ Yusuf Al-Qaradawi: General Characteristics of Islam, The Message Foundation, Beirut, 1993, p. 7 and beyond.

descendents of Adam and Eve, having faith in all the heavenly books, and believing that Satan is the enemy of mankind and that his misguidance is clear.

SECOND: HUMANITY

One of Islam's properties after devotion is humanity. Islam with its' devotion as a purpose and destination is humane as well. From this notion here I say: That the human holds the highest place in Islam allowing him to be the decision maker and instating his goals.

The Qur'an descended on the heart of the master of human beings Prophet Muhammad (PBUH). Man, in this book was spoken to by his God as well as the valued Apostles, may God be pleased with them. They were sent to guide humans. Islam addressed the body and spirit and purified both of them from idolatry and all its' colors.

Many believe that there is a conflict between positive humanity in Islam and the divine will, and the fact is that no conflict exists between them. The proof of divine destiny does not negate the positivity of humans and their role in the universe. God who created man provided the mind and the will for Man and Man is capable and willing because God made him have those abilities.

“”And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise.””[Surat Al-Insan – The Man verse 30] Man wills because God allows him to will. And for this reason God commanded and prevented him and sent his messengers and descended Devine books and placed before him rewards and punishments.

The human creature is responsible, he must toil away until meets his maker. He is rewarded greatly if he is righteous and poorly if he is evil, so God said:”” O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it.(6)””[Surat Al-Inshiqaq – The Sundering].

The Fruits of Humanity in Islam:

-Fraternity: All human beings in the eyes of Islam, are the children of one man (Adam) and one woman (Eve), this uterus has embraced all of mankind, He said SWT:”” O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah , through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.(1)””[Surat An-Nisa – The Women verse 1].

-Freedom: Islam has liberated Man from the stain that is born with every human being. As Christians call it, alleging that as a result of Adam eating from forbidden tree, all males and females are born with this sin.

As well, Islam has ensured human freedom of religion and belief. In Islam one may not be forced to enter into religion, because religion is not just appearances and virtual transactions performed by one, it is a fact that must settle deep into everyone who wants to enter into a religion, God says:”” There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.(256)””[Surat Al-Baqarah – The Cow verse 256].

-Equity: The principle of equality which is established by Islam and which calls for emphasizes that Islam respects the human being and honors him for the sake of being human, banning all sorts of tribal segregation, racism, and nationalism. God says:”” O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.(13)””[Surat Al-Hujurat – The Rooms verse 13]. People may differ by race, characters, genealogy, and their fortunes but those differences don't make one human valued greater than another. The value of humanity makes us equals.

Third: Inclusiveness

Inclusion is one of the major characteristics in Islam, and it is inclusion in the full meaning of the word. It includes time, place, accommodates all aspects of life, the whole human, generations, races, and ages. It accommodates the human relationship with God, with his prophet (PBUH), and with his fellow man. Also the human relationship with the universe: by land, sea and air; God forbade corruption on Earth. The Almighty said:

””And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.(56)”” [Surat Al-araf – The Heights verse 56]. ””And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah ; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers.(85)””[Surat Al-araf – The Heights verse 85].

The message of Islam included time and spread length into the land of Pakistan...

And extended in width to include the prospects of nations ...

Extended in depth and even absorbed the affairs of this world and the next...

It covered all aspects of life. Religious, social, economic and political notions were included in the Islamic faith. It includes worship, morals, legislation, and adherence to all religion. It is not permissible to believe in some and expiate in others:”” So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of

Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.(85)'''[Surat Al – Baqarah – The Cow verse 85].

'''Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah , then indeed, Allah is swift in [taking] account.(19) So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants.(20)'''[Surat Ali-Imran – The Family of Imran verse 19-20]

'''Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.(67).'''[Surat Ali-Imran – The Family of Imran verse 67].

Islam will remain shining as the Sun until the day of judgment. It was narrated from Al-Mekdad Bin Al-Aswad: I heard the Messenger of Allah(PBUH) say: This matter (Islam) will keep spreading as far as the night and day reach, until Allah will not leave a house made of mud or hair, but will make this religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islam)¹

As for the Prophet Muhammad(PBUH), he is the seal of prophets and messengers may Allah be pleased with the, and his message is one of eternity, and he was mention by the prophet Ibrahim(PBUH):''' Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise(129).'''[Surat Al-Baqrah – The Cow 129]. The Torah promised of who would follow Moses (PBUH), and the Bible promised of who would follow Jesus, the son of Mary, he is Mohammed (PBUH) and he is referred to in the Bible as The Paraclete, whom will reveal word of Allah and does not speak of himself. God expressed how Jesus(PBUH) promised the coming of the Prophet Muhammad:''' And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic."'''[Surat As-Saf – The Ranks verse 6].

The noble Quran is the book of God. It certifies the previous divine books, and holds a dominant position over them, is inclusive to them, and was not affected by corruption as it happened to previous divine books.

The universal Islamic teachings are manifested in various aspects, they are reflected in the inclusiveness of dogma that does not divide a human between two gods: the god of good, and the god of evil and darkness as seen in Parsee.

¹ Ibn Habbaan in his Saheeh, The order of Prince Aladdin Ben Luban (Al-Ihsan in Saheeh Ibn Habbaan) realization: Mohammed Nasser Ildeen Albani, Bawazir, House, Jeddah, 1st Edition, 2003, c/15, p. 93. Hadeeth No. (6699).

As well, it is a comprehensive doctrine because it does not depend on proving feelings and conscience alone as is the case in Christianity which rejects interference of mind in religion. It also does not depend on mind proof alone as do nearly all failed human philosophies. It does however, include a sense of conscience, reason, and thought. Human faith arises from an enlightened mind and the warm consciousness of the heart.

As well, Islamic inclusion is reflected in worship that accommodates the whole human entity without distinction. Muslims do not worship God with tongues alone, but we worship him with a calling tongue, a fasting praying body, a wanting fearful heart, and a thoughtful prudent mind.

Also, the universality of Islam is manifested in the ethics laid out, it encouraged practicing all moral behavior, practicing it as if it were requested from Allah. And warned of all immoral acts reminding it's doers that they will face punishment for it on the day of judgment.

Section IV: Moderation

It is a balance, and a proper scale:”” And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.””[Surat Al-Isra – The Night Journey verse 35].”” And weigh with an even balance.””[Surat Al-Shu Ara – The Poets verse 182].

Moderate Islam, is a balance between the soul and the body, between individual and collective, between realism and idealism, and also between persistence and change.

It also means justice, righteousness, goodness, and moderation in belief. With no hyperbole, excessiveness, or exaggeration. Beliefs, worship, and ethics, and rituals must be within moderation.

Moderation in the Islamic nation extends from the centrist approach and its rules, it is a nation of moderation and balance, away from exaggeration, failure and extremis.

The advantages and benefits of Islamic moderation:

God, with his infinite wisdom, made us Muslims a moderate nation, made us a witness to the people and made the prophet PBUH a witness to us:”” And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you””[Surat Al-Baqarah – The Cow verse 143].

Our Lord chose moderation or balance a distinctive emblem of this nation exclusively. This message of divine revelation, was delivered by the seal of all prophets and messengers and as God's mercy for the worlds. This is our moderation that was created by God and is a firm belief greater than mountains on Earth and is larger in us.

A-Moderation is harmonious with the eternal message:

The balance between matter and spirit is a characteristic of Islam. Islamic moderation has many meanings, including the concept of Justice which is required to accept the testimony of a witness. A Muslim must be just and fair in order to be satisfactory between people.

An interpretation of moderation, in the above Quranic verse is Justice. This justice really is mediation between the disputing parties, or parties to the conflict without inclination or bias to anyone. It is balancing between these parties, which gives each their rights without any understatement or neglect.

B-Moderation Means being Straight Forward:

It is a straight method away from sloping and deviation, having a straight forward approach, as described by our Lord:”” Guide us to the straight path (6) The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.(7)””[Surat Al-Fatiha – The Opener verse 6-7]. The intended meaning is following the right path amidst the unjust ways. If we compare it to a set of paths connected between two points then the straight line is a line in the middle of the curved lines. It is necessary for a moderate nation to follow such a moderate line among other nations that follow divert methods.¹

C – Moderation Means Benevolence:

It is a guide to being benevolent, and having distinction between matter and morale:”” And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.””[Surat Al-Baqarah – The Cow verse 143]

Moderation here means the center. And the center is having the characteristics of the preferred and finest. It is said: Quraish is the center amongst the Arabs in dwelling and lineage meaning the most benevolent. And the Messenger of Allah (PBUH) is the center among his people, meaning the most honorable. And arising from this is the central prayer which is the best prayers². Among people, He has chosen prophets and messengers, Allah said:”” Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the worlds (3)””[Surat Ali-Imran – The Family of Imran verse 33]. They; the prophets, are guidance to and inspiration to all Mankind.

God chose Kenanah from the lineage of Ismail, and chose Quraysh from Kinanah, and from Quraish and the lineage of Hashem He chose the master of the sons of Adam. So, the family of Ismail held the most honorable heritage. As the children of Isaac held the most moderate lineage, then the guiding prophets of the descendants of Isaac and others were specific in their messages to their people. But the guidance of this Prophet, a descendant of Ismail, was delivered to people in general. He completed God’s religion, and his grace to the worlds, as required to generate goodness in humans amongst all beings. And the great

¹ Interpretation of Abu Al-Emadi (Guidance of a Sound Mind). Riyadh: Riyadh the Modern Library DDT. Vol. 1, p. 276.

² Tafseer Ibn katheer, Realization: Sami Mohammed Alsalama. Riyadh: A Good House. I 2. 1999., vol. 1, p. 454

selection is from within the Arabic nations i.e. the Arabic Peninsula and its' surroundings Syria, Iraq and Egypt.

Section Five: Realism

It intends to take into account the reality of the universe in terms of the reality and existence of scenes. It shows the fact than an earlier and everlasting existence, it is evidence of the presence of God who created everything:”” He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.(2)”” [Surat Al-Furqan – The Criterion verse 2)

It is the realization of the reality of life as a stage full of good and evil, ending with death and leading to another life after death:””And fear a Day when you will be returned to Allah . Then every soul will be compensated for what it earned, and they will not be treated unjustly.(281)””[Surat Al-Baqarah – The Cow verse 281]. And weighs your deeds, after His pardon, mercy, and generosity.

It is also taking into account the reality of the human creature and his double nature. He is a spirit by the command of the Lord. And a hull of clay created from a strain from humiliating water. And in terms of his sex both male and female. Each holding feelings, emotions, physiological composition, instincts, and dispositions. Each has variables of time and place, and is inherently social.

Islam recognized the role of each individual in this society. God Almighty knew that there exist two properties to each human: Exclusivity and altruism and their levels vary between humans. Islam addressed the reprehensible deficiencies and praised the moral qualities:””Does He who created not know, while He is the Subtle, the Acquainted?(14)””[Surat Al-Mulk – The Sovereignty verse 14]

And there is no doubt that there is a evolving religious legislation that fits the variables of times, there are also religious opinions that change from time to time, from place to place, and person to person. There are realistic opinions in legislation, doctrine, worship, morals and behaviors because this is a religion for the humans, and realistic Islam is based on natural and genuine idealism and strives for advancement, and reaching ideals

SECTION SIX: Clarity

Clarity in the fundamentals of Islam is the first manifestation of clarity. Its assets and major foundations are clear evidence not only for its leaders, thinkers, and missionaries only, and not for particular intellectuals of followers and supporters, but also for the population of believers whomever they are. All the assets of belief, devotional and moral virtues become equal in this matter with the great legislative provisions and moral behaviors. And it has been stated: “No clergy in Islam”. The Almighty said:””O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and

overlooking much. There has come to you from Allah a light and a clear Book.(15) By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.(16)'''[Surat Al-Ma Idah – The Table Spread verses 15-16].

The Almighty said:''' Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah , and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful. (3)'''[Surat Al-Ma Idah – The Table Spread verse 3]

Clarity in Creed Foundations:

Creed is a term as defined by Dr. Abdul Latif Abed «Is to realization of something by the heart and its' connection to it, and if we define the Islamic faith in general we say: It is the assertion of the heart for what was delivered by our Prophet (PBUH) relating to faith in God and his angels, his books, his messengers, and the day of judgment, and fate whether it is good or bad, and we must admit that modern day science data is only in support of the Oneness principles» (1). We must also believe in all the heavenly books. '''O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah , His angels, His books, His messengers, and the Last Day has certainly gone far astray.(136)'''[Surat Al-Nisa – The Women verse 136]. '''But the Jews and the Christians say, "We are the children of Allah and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination.(18) O People of the Scripture, there has come to you Our Messenger to make clear to you [the religion] after a period [of suspension] of messengers, lest you say, "There came not to us any bringer of good tidings or a warner." But there has come to you a bringer of good tidings and a warner. And Allah is over all things competent. (19)'''[Surat Al-Ma Idah verses 18-19]

This definition is derived from the statement of the Prophet (PBUH) as it was narrated by Abu Huraira:'''One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, "What is Islam?" Allah's Apostle replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Apostle replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents: When a slave (lady) gives birth to her master, and when the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah. The Prophet then recited: "Verily, with Allah (Alone) is the knowledge of the Hour." (31. 34). Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him.

Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.¹

Shaykh Abu Bakr Al-Jazaari states in his book: «Creed is: a set of ideas that the sound mind, hearing and instinct surrender to. In which the human heart is attached to, and commended within his chest, holding it firm, definitive and proven, and he does not see any other as true, or can never be».²

Clear Devotional Rituals:

One of the manifestations of clarity in Islam is that its' processes, and devotional worships, are understood by the general public:

-The testimony is for God alone without partners, and that Muhammad is his Messenger, is the primary pillar of Islam and is the first door to enter Islam.

-And the prayers are the second pillar. The obligatory daily ritual has a known number, time, number of prostrations, and elements.

-Zakat is the social and financial form of worship, known of all Muslims. Money is taken from their rich and given to the poor.

-The Ramadan fast is the obligatory annual worship, it is known to all the Muslim, it is fasting from immorality, rebellion and eating and drinking.

-Pilgrimage to the House is a known obligation, clear information for masses of Muslims who have the financial means.

And not to kill another human and preventing the shedding his blood is clear also, the Almighty Allah states:''' Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.'''[Surat Al-Ma Idah – The Table Spread verse 32].

The Almighty said'''But how is it that they come to you for judgement while they have the Torah, in which is the judgement of Allah ? Then they turn away, [even] after that; but those are not [in fact] believers.(43) Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah , and they were witnesses thereto. So do not fear the people but fear Me, and do not

Saheeh Al-Bukhaari, Book of Iman, Salafi Library, Cairo, Volume I, 1400 h, Chapter: Gabriel Questions to the Prophet: Faith, Islam, Ihsan, Hadeeth No. (48).

² Abubakar of Algeria: Faith of the Believer, p. 23.

exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.(44) And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.(45)'''[Surat Al-Ma Idah – The Table Spread verse 43-45].

These religious obligations, and the religious rituals are crystal-clear in the mind of a Muslim, received from the pages of scriptures and scholar's question, and above all Muslims are not ignorant to the notion that worship is the primary task for humans, the Almighty said:''' And I did not create the jinn and mankind except to worship Me.(56)'''[Surat Adh-Dhariyat – The Winnowing Winds verse 56].

SECTION SEVEN: The Combination of Stability and Flexibility

The ones who write about Islam and its message in our time are divided into two opposite groups:

1-A group that highlights the flexibility and evolution of Islam presenting it to a soft dough.

2. A group that highlights the stability and timelessness in its legislation and guidance presenting it to as a solid rock.

And a few of these writers had a clear vision for this unique divine religion.

The most prominent feature distinguishing Islam is that balance or moderation, which we talked about earlier.

The manifestations of balance and moderation of the Islamic system is the equilibrium between stability and development, it harmonizes both with creativity, placing each of them in the correct position.

These are the salient characteristics of the message of Islam, they do not exist in any celestial or earthly law. The heavenly laws usually represent stability and firmness, where as positivism usually represents absolute and flexibility.

But Islam; which Allah opened through it the laws of divinity; represents stability, firmness, absolute, flexibility, and an element of sophistication. This masterpiece is the miracle of this religion making it valid for all times and places.

We can determine the stability and flexibility in the law of Islam. We say that:

1-There is stability in the goals and objectives, and flexibility in the means and methods.

2- There is stability in foundations and totalities, and flexibility in the branches and particles.

This is located in the Honorable Book and the Sunnah. The consistency and development is an indication that Islam is warrant for any time and place, and who adheres to it survives hell fire, God willing.

We can also say:

- Persistence should be in beliefs, goals and objectives.
- Flexibility should be in the means and methods.
- Persistence should be in the foundations and totalities.
- Flexibility should be in the branches and particles.
- Consistency should be in moral and religious values.
- Flexibility should be in the worldly and scientific affairs.
- Consistency should be in the original sources and peremptory provisions, and the legislature of what is permitted and what is banned.
- The Quran and Sunnah are constant, they do not change and cannot be altered, or distorted, or disabled.

This flexibility is evident in sources where scholars disagree by discretionary; in the sub-sections; such as certain questions of doctrine. And they differed in the extent of making arguments using the discretionary sources and between those using broad and narrow, diminished and abundant arguments. Such as: unanimously, measurement, approbation, common interests, and sayings of the companions and their discretionary in some texts.

We find stability in five basic beliefs:”” Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.(177)””[Surat Al-Baqarah – The Cow verse 177] Narrated Ibn 'Umar¹:

As such, stability is evident in the five fixed pillars as narrated by Ibn Jarir who stated:”Allah's Apostle said: Islam is based on (the following) five (principles): The testimony that there is no diety but Allah and Muhammad is Allah's Apostle, to offer the (compulsory congregational) prayers, to pay Zakat, to perform Hajj, to observe fast during the month of Ramadan”.

The Position of the Muslim Community Compared to Other Communities:

¹ Albuwaysari: Providing good skilled inspirations using the ten doctorines, Adil Mahmoud Saad, legal library, Riyadh Volume I, 1998 c 1/72. Al-tirmidhi: «Islam was built on five: testimony that there is no God but God...»

In light of what we have mentioned to combine stability that does not deviate from its' origins and the flexibility that we use to face time and development, we can say: The position of the Muslim community to other communities which contradict our faith is moderation. The Muslim community does not melt and does not imitate the characteristics that are specific to those communities. This is a dependency that Islam rejects for its' nation. This does not isolate the Muslim community from other communities, but we can benefit from others knowledge, expertise and skills.

The stability element is reflected in the rejection of the Muslim community of the beliefs, principles, and ideas of other non-Muslim communities. Mirroring this stability we see flexibility and allowing the adoption of practices used in everyday life, which relates to the modalities and methods not principles and objectives.

SECTION EIGHT: Idealism and Realism

One of the properties of Islam is that it seeks to attain the highest possible level of human perfection, this is idealism Islam.

But at the same time it does not ignore the nature of human reality, and this is the realism of Islam. We must talk about these two points using two consecutive requirements:

The First Requirement: Idealism in Islam:

Islam is always keen to reach human perfection. And this could be achieved by making ones' actions, words, deeds, thoughts, and inclinations in harmony and according to the guidelines and ways of Islam. This has been manifested in the Messenger of Allah (PBUH); hence Allah commanded us to follow his footsteps:""There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.(21)""[Surat Al-Ahzab – The Combined Forces verse 21]

And the pillars of this idealism are balance and inclusion.

First: Balance:

What is meant by balance is having a moderate restraint, without compromising anything, giving everyone their rights. This is evident by the saying of Allaah:"" And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate(67)""[Surat Al-Furqan- The Criterion verse 67]. And the Almighty said:"" And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.(79)""[Surat Al-Isra – The Night Journey verse 29].

Balance is required even in worship, the Muslim should not over exert himself or hurt his body by exaggerated worship as we were never commanded with this, evidence of this is in the hadeeth of Anas:"" A group of three men came to the houses of the wives of the

Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Apostle came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)."¹ The torture of the body pushing it beyond its' limitations is not of Islam and is not a means to achieve the desired perfection. It is not a requirement to do so, and the purpose of Islam is not to torture the body. It is not an intended target nor an intended mean.

And he who thinks it is misguided, the idealism of Islam can be achieved with a moderate approach and progress and to depart from this approach weakens the body and inhibits the performance of rituals and prayers, and he who deviates from this policy should be returned to it. It was narrated by Ibn Abbas: While the Prophet (PBUH) was preaching a man was standing in the sun. He asked about him. They said: He is Abu Isra'il who has taken a vow to stand and not to sit, or go into shade, or speak, but to fast. Thereupon he said: Command him to speak, to go into the shade, sit and complete his fast."² Fasting is required, but to stand in the Sun when shade is available is not required and has no purpose. As well, permanent silence throughout the day is not beneficial and there is no point to it.

Denying one self or his body of the pleasures of halal is not a Islamic platform for perfection. The platform is in moderation. If one finds or is possibly given the opportunity to enjoy and eat Halal, this does not mean that the idealism in Islam is challenged, and if one doesn't he should not be in despair."³ "O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.(87) And eat of what Allah has provided for you [which is] lawful and good. And fear Allah , in whom you are believers.(88)"[Surat Al-Ma Idah- The Table Spread verse 87-88]. What is required to achieve the perfection, is having piety and devotion to God and not denying the body or soul from pleasures.

However, it may authorized that a human lives in mild distress and roughness if ones gives consent and if it is for a good cause, purpose, or acceptable reason. For example if the Muslim was in a leadership role, because of a third-party altruism, or if one wanted to stay away from what is banned. What is stated in the Qur'an is also stated in previous heavenly books, piety is required and following the heavenly books is required.

Agreed upon between scholars ¹

The combination of the Prophets sayings, Mubarak bin Mohammed bin Etheer, Archive Abdelkader ²

AlArna-aout Halawani Library 1st 1969, c 11/543

Allah Almighty says:”” And if only the People of the Scripture had believed and feared Allah , We would have removed from them their misdeeds and admitted them to Gardens of Pleasure.(65) And if only they upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate community, but many of them - evil is that which they do.(66) O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.(67) Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people.(68)””[Surat Al-Ma Idah – The Table Spread verses 65-68].

Second : Inclusiveness:

Idealism in Islam is inclusive because Islam wants Muslims to reach perfection coherently in all affairs. It is not accepted to reach one or several aspects with a high level of perfection, while neglecting other aspects allowing them to reach a substandard level.

This is an example of who strengthened his arms and leaves the rest of his muscles lean and weak. On this basis the companions of the Prophet (PBUH) understood the idealism of Islam, they were not imprisoned by worship or norm, but they accepted all acts of worship, and reached a high level of perfection, they did not limit themselves to a certain method, and were not limited to worship or occupation, but did all these things. During prayer times they were in the mosque praying, and in educational circles they were both educators and students, during Jihad they were fighters, and during times of adversity and misfortune they consoled and helped. This was their case always.

The Second Requirement: Realism in Islam:

Islam didn't ignore human nature and differences in people and their willingness to reach the aspired level. In light of this Islam placed a minimum or lower level of perfection that a Muslim must meet, because this level is necessary to configure a reasonably accepted personality, and it is the least that can be accepted if one is to be acknowledged among Muslims. It can be reached by the least able to rise to the level of perfection. The people of the book know the core in the heavenly books, but some did not rise to the level required in religion. The Almighty says:”” Those to whom We have given the Scripture recognize it as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe.(20)””[Surat Al-An am – The Cattle verse 20]. And the Almighty said:””If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of

our Lord and be among the believers."(27) But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars.(28) And they say, "There is none but our worldly life, and we will not be resurrected."(29) If you could but see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will [then] say, "So taste the punishment because you used to disbelieve."(30)""[Surat Al-An am-The Cattle verse 27-30].

This lower level consists of the minimum requirements to be performed by Muslims, and this is called obligations. Also, there are meanings must be abandoned, and is called taboo. These rituals and taboos are achievable even by the people with the least will to do good and departure from evil. Everyone can live with these obligations and failure is not excusable.

Along this compulsory level to be achieved by every Muslim, there is another higher and wider level, and people were encouraged to reach such a high level. But that required them to overwork and over exert themselves. This was lifted because it is contrary to Islam, Allah said:""(He) has not placed upon you in the religion any difficulty.""[Surat Al Haj –The Pilgrimage verse 78], ""Allah does not charge a soul except [with that within] its capacity""[Surat Al-Baqarah- The Cow verse 286]. This level includes practicing preferences the Sharia wants you to follow, and staying away from abominations.

Both the lower and upper levels are present in Islamic teachings, including but not limited to the following:

First: Prayer: The imposed and a preferred. The first means entrance of the lower level of worship, and the second means entrance to the higher level of worship. Prayer is the pillar of Islam and any act of worship can only be accepted if accompanied by religious prayer, if it is accepted than the whole action is accepted, and if one spoils his prayer than no action can be accepted because prayer acts as the link between a person and his Lord, and in the words of the Messenger of Allah:" A house will be built in Paradise, for anyone who prays in a day and a night twelve rak'ahs"¹

And the Almighty says: "" Re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.""[Surat Al-Nisa – The Women verse 103]

Second: Fasting: The fourth pillar requires fasting Ramadan, and falls within the minimum required. But fasting six days of Shawwaal, and the white days of each month,

Saheeh Ibn Habbaan Al-Arna-out Achieve, c 6/204. ¹

fasting on Mondays and Thursdays, the day of Ashura, the day before or after, and the day of ' Arafah are of higher level.

The Almighty says:”” O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous (183)””[Surat Al-Baqarah – The Cow verse 183]

Third: Hajj: The fifth pillar of Islam is Hajj once in a lifetime, any more is on a voluntary basis. The Almighty says:”” And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass (27)””[Surat Al-Hajj – The Pilgrimage verse 27]

And the Almighty says:”” And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way””[Surat Ali-Imran – The Family of Imran verse 97].

The Methods Used by the Prophets in Preaching to Allah

Preachings of the Prophets and Apostles

From Adam (PBUH) to Prophet Muhammad(PBUH)

God Almighty commanded us to follow his Messenger, and to preach his message, and that the call to God is path followed by all the prophets and messengers whom descended from Noah(PBUH) to the seal of prophets and messengers Muhammad (PBUH). As such, the Holy Quran informed us stories of preaching prophets and their communities, and their methods and hardships in doing so. God has described the Qur'an as the truth with no doubt or uncertainty, and the Quran describes these stories as the best of stories.

If one notices the volume of stories in Qur'an, we would find that they represent a great sum, approaching one third of the Holy Qur'an to emphasize the importance of Qur'anic stories-and their benefits-and is one of the most important means of Dawah- so we must learn from these stories and reflect on their meaning and their benefits are. The Almighty said:”” So relate the stories that perhaps they will give thought””[Surat Al-A raf – The Heights verse 176]. And Allah Almighty requested that we follow the footsteps of the prophets, the companions, and followers in patience, steadfastness, and their Jihad. As a result we take lessons from these stories to lay a platform for preaching to people to follow the path of Allah. We will not find any Prophet or Messenger who preached to his people with boredom and wane of his call. Allah Almighty says:”” And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.(4)””[Surat Ibrahim – Abraham verse 4].

The Almighty says:”” And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me.””[Surat Al-Anbya – The Prophets verse 25].

It was narrated that Qatada said: “All messengers were sent with sincerity and Monotheism” Abu Jaafar said: I believe he said: No request can be honored until they say and acknowledge it. The religious laws vary, the Torah law, the Gospel law, and the law of halal and haram in the Quran. And all this is for fidelity and devotion to God.¹

The Quran narrated the stories of the Apostles and their patience to harm by their own people during their callings to Allah. Allah almighty ordered his Prophet (PBUH) to endure this pain and be as patient as the previous Apostles, the Almighty says:”: So be patient, [O Muhammad], as were those of determination among the messengers””[Surat Al-Ahqaf - The Wind Curved Sandhills verse 35]

Calling people to Allah is the profession of Prophets and Apostles and I will list a simplified version of their methods to preach to their own people. I have customized this chapter to explain the callings of the Prophets and Apostles, their advocacy, and an overview of the hardships and calamities they experienced in their callings to God the All-knowing and I will begin by Prophet Adam (PBUH) and the doctrines drawn from his story. These Prophets and Messengers of God were sent to his creation, the general human race. Every Prophet or Messenger addressed his people according to their situation, and these Prophets and Apostles were promised paradise and warned nations how to avoid hell fire. Some obeyed the Apostles and others refused. Whomever rejected the message blasphemed, and would enter the fire. I have clarified this to take lessons from previous communities that lived in the time of prophets and messengers who have been notified of God and informed of Monotheism in the lordship and divinity, and his names and attributes. They were given a stern warning but some nations remained on their astray ways. And you should consider; my dear reader; and see how was their punishment. We thank God for being part of the nation of Muhammad (PBUH) which is the best of nations, we believe in Allah, His books, and his Messengers, and we know that the Apostles and Prophets are the truth, that the day of judgment is the truth, that the Prophet Muhammad is the truth and he is the last of the Prophets and Messengers, he holds the greatest intercession on the great day of judgment, and is the master of the Prophets and Apostles and the Master of his nation because his call had the magnitude of night and day. Thanks to God primarily and thanks men whom worked after our Prophet

¹ The interpretation of Tabari, Ahmad Muhammad Shakir. Beirut: a message, I 1. 2000, c 18/427.

Mohamed (PBUH) to advocate his message to the entire Arabic Peninsula and then whole world.

We will demonstrate below that Islam is the immortal religion of God, and that Allah does not accept any other. And that this religion is the one imposed on humans by God since their creation. And was preached by Adam, Idris, Noah, Abraham, and the families of Abraham and Imran (peace and blessings be upon them), and was completed with the message of the Prophet (PBUH). This is the religion called upon by the prophets, as it is the only religion which calls for monotheism exclusively. It is a religion that includes the correct beliefs and general provisions that are unchanged with changes to time and place, or changes in conditions of people in the chain of human life on Earth, regardless of color, race, language, environment, the changes in their professions and occupations, and their culture or life in this world.

There are earthly religions whose adherents believe fit their own environments, and are limited to their personnel minds. If their religious leader passed away, they changed their environment and displaced away from their community, their life was narrowed regardless of how welcoming the land was, and they found themselves helpless in integration with human society, as if they were strangers in this world such as pagans, pyrolators, occultists, and other false beliefs that are not consistent with common sense and of course sound human minds based on fables, illusions and falsehoods.

We will demonstrate that all Prophets were sent with God's doctrine of Islam, which was compatible with human and humanity throughout the centuries and ages, regardless of the different environments, despite the fluctuations in time, and changes in human thought century after century and generation after generation.

And we will demonstrate; how God in his bounty, mercy, and generosity; did not want to leave his creation in the darkness of ignorance, being played with by their whims, desires, and ambitions which would mislead them and leave them under the control of demons and be controlled by people of greed. So He send to them prophets and messengers, for successive centuries and ages, to build foundations of guidance, supply them with teachings that strengthens their resolve, and supply them with valid thoughts to be guided by. Thoughts that would help them distinguish between darkness and light, between guidance and misguidance, and between straight and misguided ways that leads to destruction, failure and destruction.

Of Allah's grace to people, He sent them the Apostles through successive human history, balanced, recurrent, carrying the message of Islam, and we stated. They reminded people with religion century after century and generation after generation.'''' [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise.''''[Surat Al-Nisa – The Women verse 165]. Allah mentions these messengers to us

by saying:”” And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.(83) And We gave to Abraham, Isaac and Jacob - all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good(84) And Zechariah and John and Jesus and Elias - and all were of the righteous.(85) And Ishmael and Elisha and Jonah and Lot - and all [of them] We preferred over the worlds.(86) And [some] among their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path.(87) That is the guidance of Allah by which He guides whomever He wills of His servants. But if they had associated others with Allah , then worthless for them would be whatever they were doing.(88)””[Surat Al-An Am – The Cattle verses 83-88]

Yet believers in the Apostles were little from the descendants of Adam. Among those who believed in the messengers were ones who made shifts and changes to their religion, strayed from the right path. In addition to worshipping God they prayed to other gods who were spun them their fantasies and were magnified by their imaginations. Allah Almighty says:”” And most of them believe not in Allah except while they associate others with Him.””[Surat Yusuf – Joseph verse 106].

The First Episode

Adam ¹(PBUH) and Doctrines Drawn From His Story

Adam(PBUH) is the first human creature, and was the first of the human race. God created from him and his wife his descendants who populated Earth after him, and held the first name whom were chosen by God, the Almighty says:”” Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the worlds (33) Descendants, some of them from others. And Allah is Hearing and Knowing.(34)””[Surat Ali-Imran – The Family of Imran verses 33-34]. That is Allah in spending provisions and orders ²

- **Adam(PBUH), a messenger of Allah:**

It is believed that he is the first messenger of Allah. Narrated by Abi Dhar, that the messenger of Allah was asked:”O Messenger of Allah, Was Adam a Prophet?” and he responded “Yes, revealed to”, and in another narration by Abi Thahr:”I asked the Prophet of Allah, Was he a prophet being revealed to, and he responded: Yes”^{3 4}

Adam's (PBUH) story shows there is an interstice life⁵ that a person enters after death until the end of life on Earth, and that God will resurrect humans from the graves. He will create them of dirt once again, and that people will be gathered for the day of judgment.

See: stories of the prophets of Ibn katheer, Realization: Mustapha Abdul Wahid. Cairo: The Modern Library, 1st floor. 1968, c 1/1, ¹ and History of the Prophets and Apostles and Temporal and Ideological Link, written by Dr Wasfy, p. 7.

² Tafseer Al-qurtubi (1/263).

³ The book: Beginning and End (1/101).

The Book: Governor (2/262), and Ahmad (5/178). ⁴

⁵ Muslims gave the name interstice according to Allah's saying:”” For such is the state of the disbelievers], until, when death comes to one of them, he says, "My Lord, send me back(99) That I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.(100)””[Surat Al-Mu'minin – The Believers verse 99-100]

Both of interstice and resurrection are referred to in the verse, Allah says:”” And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind(124) He will say, "My Lord, why have you raised me blind while I was [once] seeing?"(125) [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten.(126).””[Surat Taha – Ta Ha verses 124-126]

And depressed living here refers to the hardships in life of Man after death, if he died and is ignored remembrance of God¹. And the evidence that it is referring to interstice life and not to the life we live today, or to hell as some opinions suggested that some of the unbelievers whom ignore the remembrance of God are living in this life away hardship.²

Section Two ³

Sheth and Idris, peace be upon them

It was said that Sheth was born to Adam (PBUH) and that he was a Prophet in the era of Adam, and we do not want to deny this news, it may be true, he might have been one of the Apostles who were not mentioned the Quran, the Almighty said:””And We have already sent messengers before you. Among them are those [whose stories] We have related to you””[Surat Ghafir – The Forgiver verse 78].

The Almighty says:”” And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. “”[Surat Al-Nisa – The Women verse 164]. Therefore, there is nothing wrong with stating what was said about Sheth, without confirming his details.

Narrated by Abi Thar that the Prophet (PBUH) said:”Allah revealed one hundred and four sheets, Seth received fifty”^{4 5}

Names	Age when they had their first born			Age after their first born			Life Span		
	Hebrew	Samaritan	Septuagenarians	Hebrew	Samaritan	Septuagenarians	Hebrew	Samaritan	Septuagenarians

¹ This interpretation was narrated by Tabari in his Isnaad quoting Abu Sa'eed Al-Khudri and Abu Hurayrah and Abu Saleh, Al-Saddi and Abdullah : "The Collector Statement (16/164-165).

² This interpretation was narrated by Tabari quoting al-Hasan, Ibn Zaid, and Qatadah: Interstice in the living in fire. Narrated by Akrama and Abu Hazem, and Al-Dahhaak: Interstice in the living on Earth, The Collector Statement (16/163-164).

Stories of the Prophets, Ibn Katheer, Vol. 1/67, 71; and The History of the Prophets, and Apostles, and Temporal and Ideological Link to author Dr Wasfy, p. 45
Ibn katheer, The Beginning and End (1/98) ⁴

This does not contradict what was stated on the Quran:”” And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers.””[Surat Al-Ankabut – The Spider verse 14

Adam	130	130	230	800	800	700	930	930	
Seth	105	105	205	807	807	707	912	912	912
Enos	90	90	190	815	815	715	905	905	905
Kenan	70	70	170	840	840	840	910	910	910
Mahalaleel	65	65	165	830	830	830	895	895	895
Yarid	162	62	162	800	875	800	962	847	962
Enoch	65	65	165	300	300	200	365	365	365
Methuselah	187	67	187	782	653	782	969	720	969
Luke	182	53	188	595	600	595	777	653	783
Noah	600	600	600	350	350	350	950	950	950

Section Three III ¹

Noah (PBUH) and religious beliefs

God send Noah after Idris (peace be upon them). The period between Idris and Noah was enough to spread the work of the devil, and induce him to people, and dismiss the oneness of God. They were lead astray from the true religious beliefs advocated by Idris and I will try to specify here the time when Noah was sent and what he announced to his people from the doctrines of Islam, and we will start by mentioning what was stated in the Qur'an about his message:

Noah and his message in the book of God:

The Almighty said:”” Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the worlds (33)””[Surat Ali – Imran – The Family of Imran verse 33]

And the Almighty said to his beloved messenger:”” Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him””[Surat Al-Nisa – The Women verse 163]

People took idols and worshiped them without God. They worshipped Wadd, Suwa, Yaghooth, Ya'uk, and Nisr. It was said that these names were devoted religious people descendants of Adam and had their followers. When they died, their friends who were inspired by them made idols of them to be motivated in worship. And when this group passed away the devil whispered to the next generation that the former generation worshiped these idols, and through them they asked for

Stories of the prophets, Ibn Katheer, vol. 1/75; and The history of the Prophets and Apostles and Temporal and Ideological Link, Dr Wasfy, p. 55.

rain, so they worshiped these idols¹. This worship and these delusions took place in Mesopotamia in Iraq.

And it was said that these names remained known until the reign of ignorance (Jalilhilia). Wadd had the image of a man and was worshipped by the tribe of Kilab in the area of Domat, which is currently Saudi Arabia. Suwa was worshipped by Hatheel in Mecca, and had the image of a woman. Yaghooth was worshipped by the Ghatif tribe of Murad in Spa, Yemen. It was said that he was worshiped by some tribes of Yemen and had an image of a lion.

Also, Ya'uk was worshiped by Hamdan in Balkh and had the image of a horse. And Nisr was worshiped by Kilaa by the tribe of Hammir in Yeman and had an image of an eagle.²

Noah (PHBU) was a messenger who received revelation from Allah, he was a messenger and a prophet who was very devoted to his message:””” Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him”””[Surat Al-Nisa – The Women verse 163]

And in his saying :””” So We inspired to him, "Construct the ship under Our observation, and Our inspiration”””[Surat Al-Mu minum – The Believers verse 27]

And the first message preached by Noah (PBUH) is calling for and the presenting the Creator, Allah, and it is he who must be his worship alone, abandoning other idols that have been taken to worship such as statues, idols, and the symbols of creatures, whatever these creatures were. God said:””” And We had certainly sent Noah to his people, and he said, "O my people, worship Allah ; you have no deity other than Him; then will you not fear Him?”””[Surat Al Mu minun – The Believers verse 23]

Noah (PBUH) counted Allah’s blessings, and showed them that their Lord is God who alone brings down rain from the sky, this water they drank from and water their live stocks from, and He is the one who brings life back to land after plantation death, and it is he who gives them what they need of livelihood and different blessings. It is He who blesses them with children by a divine law enacted by God through marriage and with it their numbers increased. And by this they gain strength and the doors of hope in Life open to them. But Noah’s people denied his message after preaching to them for nine hundred and fifty years but did only a few believed him, Allah says:””” They said, "O Noah, you have disputed us and been frequent in dispute of us. So bring us what you threaten us, if you should be of the truthful.(32) He said, " Allah will only bring it to you if He wills, and you will not cause [Him] failure.(33)”””[Surat Hud – verse 32-33]

Narrated by Al-Tabari in relying on Muhammad Ibn Kays. The Bayan collection (29/62).¹
Bayan Collection (29/62).²

And has continued to call but they leveled it tortured God Almighty has said:”” And they denied him, so We saved him and those with him in the ship and made them successors, and We drowned those who denied Our signs. Then see how was the end of those who were warned.(73)””[Surat Yunus – Jonah verse 73]

The story of the Prophet Noah, the great flood, and his ship can be summarized in the following points:

-He asked his people to worship God alone with no partners or deities and be devoted to Him alone, and in return God almighty will forgive them.

-He called them night and day to worship God, but they put their fingers in their ears, and hid within their clothes insisting they wouldn't hear the message being full of pride.

-He asked them to repent to God their Lord and He will forgive them and send down the rain and bless them with money and off springs and a good life.

-God Almighty informed the Prophet Noah (PBUH) that these people will believe except those who have already believed him, so God inspired him to build the ship. The non-believers would mock Noah any time they passed him.

-When Noah completed building the Ark, God commanded him to carry a couple from each species and those who believed him:”” [So it was], until when Our command came and the oven overflowed, We said, "Load upon the ship of each [creature] two mates and your family, except those about whom the word has preceded, and [include] whoever has believed." But none had believed with him, except a few.(40)””[Surat Hud – verse 40]

-And God commanded the Earth to swallow its' water as commanded the heaven to cease its' rain, and the vessel settled on Mount Judi and God saved Prophet Noah and the faithful believers giving humanity the opportunity to start a new life.

Section IV¹

Hud And the Religious Beliefs

Hud and his message in the book of God:

The Almighty says:”” And to 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah ; you have no deity other than Him. You are not but inventors [of falsehood].(50) O my people, I do not ask you for it any reward. My reward is only from the one who created me. Then will you not reason?(51) And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals."(52) They said, "O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you.(53) We only say that some of our gods have possessed you with evil." He said, "Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah(54) Other than Him. So plot against me all together; then do not give me respite.(55)

Stories of the Prophets; Ibn Katheer, Vol. 1/120, and The History of the Prophets and Apostles and Temporal and Ideological Link; Dr Wasfy, p. 81

Indeed, I have relied upon Allah , my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight."(56) But if they turn away, [say], "I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian."(57) And when Our command came, We saved Hud and those who believed with him, by mercy from Us; and We saved them from a harsh punishment.(58) And that was 'Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant.(59) And they were [therefore] followed in this world with a curse and [as well] on the Day of Resurrection. Unquestionably, 'Aad denied their Lord; then away with 'Aad, the people of Hud.(60)'''[Surat Hud verse 50-60].

The Almighty says:''' 'Aad denied; and how [severe] were My punishment and warning.(18) Indeed, We sent upon them a screaming wind on a day of continuous misfortune,(19) Extracting the people as if they were trunks of palm trees uprooted.(20) And how [severe] were My punishment and warning.(21)'''[Surat Al-Qamar-The Moon verses 18-21]

The Almighty says:''' And in 'Aad [was a sign], when We sent against them the barren wind.(41) It left nothing of what it came upon but that it made it like disintegrated ruins.(42)'''[Surat Adh-Dhariyat – The Winnowing Winds verses 41-42]

Blood Line:

Hud (PBUH), according to Muslim historians, is a descendant of Sam the son of Noah, but their opinions differed in the genealogy between him and Sam. Some said that Hud is the son of Abdullah son of Rabah, son of Jaarood, son of Aad, son of Aws, son of Irm, son of Sam, son of Noah. So he is the seventh descendant of Sam from the Qahtan lineage.¹ Some stated that he is the son of Shalkh, son of Arvkhshd, son of Sam, son of Noah.²

Beliefs in Hud's message:

-Monotheism and The Message

The first message called on by Hud to his people, is to worship God alone, and do not involve with His worship anything else, Allah says:''' And to the 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah ; you have no deity other than Him. Then will you not fear Him?"'''[Surat Al A raf – The Heights verse 65].

The people of Hud are the occupants of the Sandhills and quicksand in Yemen, he had preached to them to worship God, but they disobeyed him and denied his call, so Allah tortured them and sent them a loud cold wind for days.

Jaami ' Li Ahkaam al-Qur'aan Vol. 7/226, and Beginning and End Vol.1/120 '

² Book Titled: The Beginning and the End: Volume I page 120

Section V¹

Salih and the Religious Beliefs

Salih and Message in The Book of God:

And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah ; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive.(61) They said, "O Salih, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt."(62) He said, "O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself, who would protect me from Allah if I disobeyed Him? So you would not increase me except in loss.(63) And O my people, this is the she-camel of Allah - [she is] to you a sign. So let her feed upon Allah 's earth and do not touch her with harm, or you will be taken by an impending punishment."(64) But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days. That is a promise not to be denied(65) So when Our command came, We saved Salih and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day. Indeed, it is your Lord who is the Powerful, the Exalted in Might.(66) And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone(67) As if they had never prospered therein. Unquestionably, Thamud denied their Lord; then, away with Thamud.(68)""[Surat Hud verse 61-68]

Salih, his Time, and his Homeland:

God sent Salih to his people after Aad perished and after the death of Hud(PBUH), God has shown this when Salih was calling his people:"" And remember when He made you successors after the 'Aad and settled you in the land""[Surat Al A raf – The Heights verse 74]

And it was said that Salif is the son of Abid, son of Masih, son of Obaid, son of Ha Jir, son of Thamud, son of Abir, son of Irm, son of Sam, son of Noah², thus having a blood tie with Hud through their grandfather Irm.

But there is some difference in names between Saleh and Thamud in another version. It is said that Saleh is the son of Obaid, son of Asif, son of KashIh, son of Obeid, son of Hathir, son of Thamud³. And it has been also said: That Thamud is the brother of Jodice and Tasm⁴. Also, it was said that: He is the brother of Jodice. Another version of his lineage: Thamud is a famous tribe named after their grandfather Thamud, brother of Jodice, they were Arabs living within the stone that is between Hejaz and Tabuk. They worshiped idols, so God sent a man from within them, a worshipper of Allah and his Messenger.⁵

¹ Stories of The Prophets, Ibn Katheer, Vol. 1/145; and The History of The Prophets and Apostles Temporal and Ideological Link, Dr Wasfy 93.

Beginning and End. Vol 1/130, 131 ²
Jaami ' Li Ahkaam Al-Qur'aan. Vol 7/238 ³

⁴ Interpretation of Qur'an. Vol. 8/146.

⁵ Book Titled: The Beginning and the End Volume I page 130

It was called Thamud due to the little water in their environment, they lived in stone dwellings between Hejaz and the Levant up to the Wadi Al Qura. It was said that the Thamud people were twelve thousand tribes and twelve thousand men strong, I believe that this number is exaggerated considerably.

-Beliefs in the message of Salih(PBUH):

-Monotheism and the message

The doctrine of the faith preached by the Apostles also was apparent in the story of Salih, as we have seen in the stories of Noah and Hud (PBUT), as shown by saying the Almighty:”” Thamud denied the messengers(141) When their brother Salih said to them, "Will you not fear Allah ?(142) Indeed, I am to you a trustworthy messenger(143)””[Surat Ash –Shu ara – The Poets verses 141-143]

Therefore, we see that Salih reminded his people by their ancestors including the people of Hud, and he said:”” And remember when He made you successors after the 'Aad and settled you in the land””[Surat Al A raf – The Heights verse 74].

-Day of Resurrection and faith that God inflicts punishment on sinners

Judgment Day was mentioned in the message of Salih(PBUH), as mentioned in the message of Hud(PBUH). Salih alerted his people to this, but they disbelieved:”” So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O Salih, bring us what you promise us, if you should be of the messengers.(77) So the earthquake seized them, and they became within their home [corpses] fallen prone.(78)””[Surat Al A raf – The Heights verse 77-78]. This was the end for whom denied the message of the prophets and Apostles.

Section VI

Ibrahim and Religious Beliefs¹

Prophet Abraham is one of the greatest figures in the history of religious, moral, and social lives as well as his parenthood.

It is in fact that he is the father of the prophets because God chose Apostles and messengers of his descendants, like Isaac and Jacob as well as their children, and the Prophet Ishmael and from his descendents was the seal of the prophets Prophet Muhammad peace and blessings be upon them all.

Ibrahim was mentioned in the Qur'an as well as his biography and his works in several places of the Holy Qur'an.

¹ Stories of the Prophets; Ibn Katheer, Vol. 1/167; and the History of the Prophets and Apostles and Temporal and Ideological Links; Dr Wasfy, p. 101.

Ibrahim thought in the oneness of the creator the Almighty since he was a young person, and engaged in serious discussions and dialogues with the monks rejecting their tendency to worship idols, stars and fire.

He advised them that these idols and these stones are not harmful and do not bring any benefits, therefore they wanted to burn Ibrahim alive but God's saved him from the fire.

Ibrahim; the adorer of God; was a great example of the father and the son, and the following is a part of his profile as mentioned in the Qur'an:

-Ibrahim was an enduring son and a great example in kindness to his father who was a disbeliever.

-God showed him the Kingdom of The Heavens and Earth to be certain and pious.

-He interacted with his people to show them that the gods worshipped do no harm and bring no benefit, that he could not worship the was disengaged from such acts, then destroyed the idols worshipped.

The Almighty said:”” And [I swear] by Allah , I will surely plan against your idols after you have turned and gone away(57) So he made them into fragments, except a large one among them, that they might return to it [and question].(58)””[Surat Al-Anbya- The Prophets verse 57-58]

-God narrated the story of Abraham in the Quran.

-God has given him wisdom and the ability to influence others granting him decisive replies to the allegations of his people.

Ibrahim (PBUH) and his message in the book of God:

The Message of Ibrahim (PBUH) especially:

The Almighty says:”” And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet(41) [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?(42) O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.(43) O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.(44) O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]."(45) [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."(46) [Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.(47) And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy.(48)””[Surat Maryam –Mary verses41-48]. Ibrahim initially delivered his message in Baidaa; in Iraq, it was in this area where his people attempted to burn him and is beginning of his call to God the knowledgeable.

And the Almighty said:”” And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his

father was an enemy to Allah , he disassociated himself from him. Indeed was Abraham compassionate and patient.(114)""[Surat Al-Tawbah – The Repentance verse 114]

And the Almighty says: "" And [We sent] Abraham, when he said to his people, "Worship Allah and fear Him. That is best for you, if you should know.(16) You only worship, besides Allah , idols, and you produce a falsehood. Indeed, those you worship besides Allah do not possess for you [the power of] provision. So seek from Allah provision and worship Him and be grateful to Him. To Him you will be returned.(17)""[Surat Al Ankabut – The Spider verses 16-17]

-Relationship of Ibrahim to Ismail, Isaac, and Jacob, peace be upon them

The Almighty said: "" And [mention, O Muhammad], when Abraham said, "My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.(35) My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.(36) Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.(37) Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven.(38) Praise to Allah , who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.(39) My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.(40) Our Lord, forgive me and my parents and the believers the Day the account is established.(41)""[Surat Ibrahim – Abraham verse 35-41]

Relationship of Ibrahim(PBUH) to Prophet Mohammed (PBUH) and his Nation.

The Almighty says: "" Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.(67) Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet, and those who believe [in his message]. And Allah is the ally of the believers.(68)""[Surat Ali-Imran – The Family of Imran verses 67-68]

Ibrahim (PBUH) and the Time of his message through the history of the Apostles and prophets:

It was narrated that Ibrahim's father was from Harran, during a certain year he and his wife, whose name is Nona the daughter of Cornia son of Kosei of Arvkhshd son of Sam son of Noah¹

And it was said that his mother's name was Aboena, born to Ephraim Bin son of Argua, of Falj, of Abir, of Shalkh, of Arvkhshd, son of Sam, son of Noah. I was also said that Nahr of Cornia, is the grandfather of Ibrahim from his mother, and his father worshiped King Nimrod's idols. Ibrahim was born in Hurmiz Jurd, and then went to Kosei of Babylon. When Abraham called his people to worship God; King Nimrod was informed; and he was detained in prison of seven years. Then Nimrod built a stockade from stones and wood-fuelled it then threw Ibrahim inside. Ibrahim (PBU), said: "Allah suffices me, for He is the best disposer of affairs"! Ibrahim came out

¹ Narrated by Ibn Sa'd in his Isnaad, Muhammad Saib Al Kalbi according to his father. The Major Classes Vol. 1/46.

of the fire uninjured. It was then said that Ibrahim travelled from Babylon and migrated to the Levant, then met Sarah who presented herself to him. So they married and Ibrahim then was thirty-seven years of age. She travelled with him to Horan, then lived in Jordan, then Egypt, then returned to the Levant. He lived in Saba, the ground between Jerusalem and Palestine. He was harmed there, so he travelled to a home between Ramla and Jerusalem. Ibrahim passed away in the Levant at an age of two hundred years old¹.

And it was said that Abraham is the son of Terah, of Nachor, of Sarogh, of Nachor, of Argua, of Falj, of Abir, of Shalkh, of Arvkhshd, son of Sam, son of Noah.²

This lineage is in accordance with the Samaritan and Hebrew versions of the old testament. The Greek version however, placed the name Qenan between Shalkh and Arvkhshd. Ibn Sa'd stated that the time between Noah and Abraham was two thousand two hundred and forty years (1240).

And it was said that the Kings of Persia all followed the sect of Ibrahim (PBUH). All of the country's nationals at that time followed the religions of their kings. The Kings referred to a Grand Priest named Mobz Mobzan.³

Ibrahim emphasized the consequences of worshiping Satan, and Satan's fate and all who responded to him, the Almighty says:”” And Hellfire will be brought forth for the deviators(91) And it will be said to them, "Where are those you used to worship(92) Other than Allah ? Can they help you or help themselves?(93) So they will be overturned into Hellfire, they and the deviators(94) And the soldiers of Iblees, all together(95)””[Surat Ash-Shu ara – The Poets verses 91-95]

Section VII ⁴

Lot (PBUH) and the Religious Beliefs

¹ Narrated by Ibn Sa'd, from Hisham Muhammad from his father. The Major Classes Vol. 1/46-47). The Old Testament:”These days in the life of Ibrahim who lived the one hundred and seventy-five years. (7: 25).

² Ibn Saad Mohammad Alsaet Al-Kalbi from his father. The Major Classes. Vol 1/45 and Knowledge 15. Ibn Kutaiba Ishra instead of Sarogh.

³ From the Book Titled : -Boredom and Bees Volume II page 57

⁴ Stories of the Prophets, Ibn Katheer, Vol. 1/254; and History of the Prophets and Apostles, Dr Wasfy, p. 123.

God sent Lot (PBUH) to his people, during the time of Abraham, he was coetaneous to him. He was a believer in the message of Ibrahim, and we will mention here what was said of Lot (PBUH) in the book about God.

Lot and his Message in the book of God:

God said, after narrating the story of Ibrahim in Surat Al-Ankabut – The Spider:”” And Lot believed him. [Abraham] said, "Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise.”” [Surat Al Ankabut – The Spider verse 26]. Then the Almighty said:”” And [mention] Lot, when he said to his people, "Indeed, you commit such immorality as no one has preceded you with from among the worlds(28) Indeed, you approach men and obstruct the road and commit in your meetings [every] evil." And the answer of his people was not but they said, "Bring us the punishment of Allah , if you should be of the truthful(29) He said, "My Lord, support me against the corrupting people(30) And when Our messengers came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of that Lot's city. Indeed, its people have been wrongdoers(31) [Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind(32) And when Our messengers came to Lot, he was distressed for them and felt for them great discomfort. They said, "Fear not, nor grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind(33) Indeed, we will bring down on the people of this city punishment from the sky because they have been defiantly disobedient(34) And We have certainly left of it a sign as clear evidence for a people who use reason.(35)””[Surat Al-Ankabut – The Spider verses 28-35]

-Lot, his time and message:

Lot was a contemporary of Abraham (peace be upon them). It was stated that the angels of God who were ordered to announce to Ibrahim and his wife with an offspring at an old age, were also ordered at the same time to the abolition of the people of Lot for their bad deeds, God said:”” And when Our messengers came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of that Lot's city. Indeed, its people have been wrongdoers(31) [Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind(32)”” [Surat Al-Ankabut – The Spider verses 31-32]

In Jewish sources that was referenced by Muslim historians: Lot is the son of Haaran, of Terah, and is the nephew of Ibrahim. Lot had migrated with his uncle Ibrahim to the Levant. The home of Abraham was the land of Palestine and Lot lived in Jordan. God sent Lot to the people of Sodom, he called them to his message, to worship God and worship Him alone.

In the Old Testament: Born to Terah was Ibrahim, Nahor, and Haran, and born to Haran was Lot. Haran died before his father Terah in the land of his birth on the land of the Chaldeans. Both of Abram and Nahor took themselves wives. Abram’s wife was named Sara, the name of Nahor’s wife was Malika daughter of Haran. Sara was barren. Terah had Abram as a son, Lot son of Haran was his grandson. They all went out together from the land of the Chaldeans, to go to the

land of Canaan, and stayed in Haraan. Terah lived for two hundred and five years and died in Haraan.¹

The Almighty said:””” The people of Noah denied the messengers(105) When their brother Noah said to them, "Will you not fear Allah ?(106)”””[Surat Al-Shu Ara – The Poets verses 105-106]

The Almighty said:””” Aad denied the messengers(123) When their brother Hud said to them, "Will you not fear Allah ?(124)”””[Surat Al-Shu Ara verses 123-124]

The Almighty said:””” Thamud denied the messengers(141) When their brother Salih said to them, "Will you not fear Allah ?(142)”””[Surat Al-Shu Ara – The Poets verses 141-142]

The Almighty said:””” The people of Lot denied the messengers(160) When their brother Lot said to them, "Will you not fear Allah ?(162)”””[Surat Al-Shu Ara – The Poets verses 160-161]

Section VIII²

Ishmael and Isaac peace be upon them

Ismail and Isaac were the sons of Ibrahim. Ishmael was the elder son of Ibrahim and his mother’s name was Hagar, an Egyptian Coptic, from a village near Alferma nearby Fistas in Egypt. Ismail was born when Ibrahim was ninety.

Isaac was born thirty years after Ismail. Ibrahim was then one hundred and twenty years old. It was said that Sarah was his mother who is the daughter of Bethuel, of Nahor, of Sarogh, of Argua, of Falj, of Abir, of Shaleh, of Arvkhshd, son of Sam, son of Noah. Isaac died of an age of one hundred and eighty years.³

Both Ishmael and Isaac were born to Ibrahim at an old age, and Allah narrates Ibrahim’s words:””” Praise to Allah , who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.(39)”””[Surat Ibrahim – Abraham verse 39]

God choose both to deliver His message.

Ismail(PBUH)

Reference in the Qur'an:

God mentioned Ismail (PBUH) in the Quran by saying to the Prophet:””” And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.(54) And he used to enjoin on his people prayer and zakah and was to his Lord pleasing.(55)”””[Surat Mariam – Mary verse 54-55]. Ismail was not mention alone in any of the verses of the book except in this verse.

And Allah mentioned Ismail joined to his father Abraham (peace be upon them) when lifting the foundations of the Ka'ba saying:””” And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer].(125) And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits -

¹ Configuration Volume 11 pages 27-32

Stories of the Prophets, Ibn Katheer, Vol. 1/292; and History of the Prophets and Apostles, Dr. Mohammed as am[”] 131.

From the Book: Configuration (35: 28) ”

whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination.(126) And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing.(127) Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.(128) Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise(129) And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous(130) When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds(131) And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims(132)""[Surat Al-Baqarah – The Cow verses 125-132]

Beliefs in Ismail's message (PBUH):

-Revelation:

It was natural for Ismail (PBUH) to preach his people to faith in God and belief in Revelation, and the worship of God alone and to make pilgrimage to the sacred House of Allah. Ismail was the first marry from the tribes Al-Qahtaniyah, the tribe of Hurhum, where he married of them the first and second wives. He learned Arabic from these tribes where as his original language was Hebrew. He preached, as his father Ibrahim did, to Islam and the oneness of God in his lordship, his names, and attributes. The story of Ishmael too is great, including story of the vision of slaughter, but God redeemed him with a great ram. God said to the Holy Prophet (PBUH):""Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].(163)""[Surat Al-Nisa – The Women verse 163]

Isaac (PBUH)¹

Isaac is mentioned in the Qur'an:

The Almighty Said:"" And We gave him Isaac and Jacob in addition, and all [of them] We made righteous.(72) And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.(73)""[Surat Al Anbya – The Prophets verses 72-73]

¹ Stories of the Prophets, Ibn Katheer, Vol. 1/218, 297; History of the Prophets and Apostles, Dr. Mohammed Wasfi 136.

Allah said:”” And We gave to Him Isaac and Jacob and placed in his descendants prophet hood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.(27)””[Surat Al-Ankabut – The Spider verse 27].

-Beliefs in Isaac’s message(PBUH)

The beliefs found in the message of Isaac are no different than those of his brother the Prophet Ismail(PBUH), or his father, Prophet Ibrahim (PBUH). Of the beliefs present in his message, according to a story in the Quran: Revelation, Monotheism, and the message. Revelation, taken from the verse to the Prophet (PBUH):””Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].(163)””[Surat Al-Nisa – The Women verse 163]

Monotheism of Allah is acknowledged in:”” Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him.(133)””[Surat Al-Baqarah – The Cow verse 133].

And evidence of the message, it also includes Isaac:”” The Almighty Said:”” And We gave him Isaac and Jacob in addition, and all [of them] We made righteous.(72) And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.(73)””[Surat Al Anbya – The Prophets verses 72-73]. It is confirmed, naturally, that Isaac (PBUH) preached to correct his people’s religious beliefs.

Section IX ¹

Jacob and Joseph (PBUT) and Their Religious Messages

The Time of Jacob and his Lineage:

Since Jacob is the son of Isaac, son of Ibrahim, was also called Israel and is the father of the Israelites, and previous attributes of Arabs.

According to the books of the Jews, Isaac ² was wed to the daughter of Bethuel the Aramaean, who was barren. Isaac asked his Lord to bless him with a son. His wife gave birth to twins. When

¹ Stories of the Prophets of Ibn Katheer, Vol. 1/297, 306, and History of Prophets and Apostles, Dr Wasfy, p. 139.

² Isaac married Rifka during his father Ibrahim’s life, Isaac was 40 years old. The Rich Sea Vol. 1/21.

she delivered the first son, he came out red as fur felt, they named him Esau. And the second was born with a clenched fist, his name was Jacob. Isaac was sixty years old then.¹

Jacob lived one hundred and forty-seven years, and died in Egypt after he lived there for seventeen years. Joseph carried his body to the land of Canaan. And according to the Old Testament he was carried by his sons into the land of Canaan, and was buried in the cave present in the field bought by Ibrahim in a time before.²

It's natural to believe that the message delivered by Ibrahim and Ishmael is of the same essence to the message delivered by Isaac. Although not all messages revealed this, but they were all contemporary, all from the same geological area, of the same lineage, and all chosen by God in prophecy.

Joseph (PBUH)

His mention in the Qur'an:

Allah said explaining the story of Moses (PBUH):”” And Joseph had already come to you before with clear proofs, but you remained in doubt of that which he brought to you, until when he died, you said, 'Never will Allah send a messenger after him.' Thus does Allah leave astray he who is a transgressor and skeptic.(34)””[Surat Ghafir – The Forgiver verse 34]

Joseph Lineage and Time:

As stated, Joseph was the son of Jacob, son of Isaac, son of Ibrahim. Joseph was born to Jacob from Rahil, his cousin the daughter of his uncle Labin.³

It was said that Joseph had two sons in the land of Egypt, Manasseh and Ephraim from Asnat daughter of Kooty Farih Kahn Awn who was the senior pastor of Heliopolis or Ain Shams called Awayan. Then he died of one hundred ten years of age, and was embalmed, and put in a coffin in Egypt.⁴

We believe that there is no doubt that Joseph was sold in Egypt, and spent his life there during the rule of the Hyksis who were called the Kings of the shepherds or the Princes of the desert, a name that is said to be the most appropriate translation of the term Hyksis who are Semitic tribes that invaded Egypt from the North-East at the beginning of the 18th century BC and had retained sovereignty over Egypt for about two centuries.⁵

It is said they ruled Egypt from 1580 to the year 1788 B.C. And they make up the thirteenth, the fourteenth, fifteen, sixteenth, and seventeenth families which got governed by the Kings of Taibah during the days of the last Kings of the Hyksis. The rule of the Hyksos in Egypt was ended by Amasis, who founded the eighteenth family.

Configuration 25/25, 26. ¹
Genesis (50/13). ²
Configure the 46-20-50/26 ³
Configuration ⁴
World history, Vol. 2/107. ⁵

It was said that Yousef explained the vision of Apopi one of the Hyksis Kings.¹

The message of Joseph(PBUH):

Joseph was a Messenger to his people, God has sent him with miracles as all the other prophets. Allah narrated the story of the people of Pharaoh during the days of Moses(PBUH), he said to his people:””And Joseph had already come to you before with clear proofs, but you remained in doubt of that which he brought to you, until when he died, you said, 'Never will Allah send a messenger after him.' Thus does Allah leave astray he who is a transgressor and skeptic.(34)””[Surat Ghafir – The Forgiver verse 34]

Beliefs can be drawn from the story of Joseph (PBUH) as stated in the Qur'an, as follows:

-Divinity and Monotheism:

The doctrine of the divinity and oneness in the message of Joseph is evident during his speech to the two men imprisoned with him:”” O [my] two companions of prison, are separate lords better or Allah , the One, the Prevailing?(39) You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah . He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.(40)””[Surat Yusuf – Joseph verses 39-40]

-Afterlife:

It was clear that Joseph was calling his people to eschatology and it's result of Heaven or Hellfire. No doubt his message informed them of resurrection, and that God will re-create all humans again from dust. We conclude that all from the message to the two men imprisoned with him:”” He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allah , and they, in the Hereafter, are disbelievers.(37)””[Surat Yusuf – Joseph verse 37].

Believers in the hereafter are the ones who believe in the Isthmus, resurrection and rebirth, the account of paradise and hell, eternity, and the messages of all the former prophets, specifically in the messages of Joseph's ancestors, as Joseph said to his Lord: (And accompany me with the righteous) indicates that the righteous will be resurrected and will live in paradise pleasantly.

Section X²

The Descendant Tribes

In this section I'll shed light on the Descendant Tribes whom God mentioned in the Quran along with the Apostles and Prophets and try to deduce what might have been their beliefs.

The Descendant Tribes in the Qur'an:

The Rich Sea Vol. 1/27¹

History of the Prophets and Apostles and Diachronic and Creeds, Dr. Mohammed as p. 153. ²

The Almighty said”” Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him.””[Surat Ali-Imran – The Family of Imran verse 84]

Muslim historians views of the Descendant Tribes:

Al-Tabari wrote: The Descendant Tribes are descendants of the Prophet Jacob, the twelve men, each of them gave birth to a nation, thus they were named the Descendants. It was said that they were: Joseph, Benjamin, Ruben, and Judah, Simeon, Levi, Dan, and Naphtali. Only eight of them were mentioned by Al-Tabari. Jacob son of Isaac married the daughter of his Uncle Lea, daughter of Laban of Thoppil, of Elias. She gave birth to the Prophet Ruben son of Jacob who was the eldest child, Shimon, Levi, Judah, Zebulun, Naphtali, Dinah daughter of Jacob. Then Lea passed away and Jacob married her sister Rachel and she later gave birth to Joseph and Benjamin meaning lion in Arabic. Also, he gave birth to two daughters named Bilhah and Zula as well as four sons: Dan, Naphtali, Gad Ben Jacob, and Asher. The sons of Jacob were twelve men, whom gave blood lines to the twelve tribes of Israel which are countless in numbers with missing information of lineage. The Almighty said:”” And We divided them into twelve descendant tribes [as distinct] nations””[Surat Al-Araf – The Heights verse 160].

And it was said that the Descendant Tribes of Israel are defined as descendants to Arabs, as were Hassan and Hussain to the Prophet Mohammed (PBUH) who were his grandsons. So the twelve sons of Jacob gave twelve strains¹, and it was said: the Descendants of Jacob were his twelve children, and each of them gave birth to a nation of people, and thus were named the tribes.²

Al-Alusi said The Descendant Tribes are the sons of Israel, and it was said that they are the children of Isaac. He said that the people differed in opinion regarding the Descendants', whether all the sons of Jacob are were prophets or not? He said:” In my opinion they were not. This is also narrated by Ja'far Al-Sadiq; who was written about by Imam Al-Suyuti; because of their behavior with Joseph (PBUH) was differed from the actions of prophets. It is not confirmed that this happened during adolescence because it seemed to be acts of adults. Even if this were the case, it is not the behavior of prophets, knowing how many sins were committed. Also, the Quran did not confirm their prophecies.³

Israeli opinions in the children of Jacob:

And by Israeli sources we mean the Arab Israelis who are Arabic in origin, and not these intruders who came from Europe, America, Africa and other countries and said:”We are Israelis”.

Muslim historians, in some of their searches, referred to Israeli sources. The Jews in the Old Testament said that Jacob's twelve sons were: Reuben, Simeon, Levi, Judah, Issachar, Zebulun.

The spirit of meanings Vol. 1/321. ٧

And bore from Rachel: Joseph and Benjamin. And from Bilhah he had two sons: Dan and Naftali. And from Zulfa: Judd and Asher. These are the sons of Jacob who were born in land of Aram.¹

It was said that Jacob (PBUH) on his death bed gathered his sons to inform them of what is to come at the end of time. He said:” Come to me, I will tell you of your last days. Gather and hear the sons of Jacob and listen to Israel your father, Reuben, you are my strength, my first indulge, you are as calm water and will not be righteous because you have dishonored your fathers mat.

Shimon and Levi, injustice will be in their swords. Their Convention did not honor my dignity. As they in their outrage killed a man, and for their satisfaction hamstrung an ox, damned is the anger it is cruel. I gather them in Jacob, and separate them in Israel.

Judah, take caution in your praise to your brothers, your hand on the scruff of your enemies, prostrated to you are the sons of your father, Judah a lion cub from the prey, my son stepped up, he leaps and lands as a lion and lioness. Judah shall not pass away, until Shiloh comes, and to him nations kneel.²

My opinion in the Descendants:

I believe that the Descendants are the twelve sons of Jacob for the following reasons:

First: The fourth and fifth verses mentioned in the first section of this research, counted the prominent Apostles and Prophets of God who we must believe in, believing in the Prophet and the Prophet’s belief in them, excluding the name of Joseph but mentioning the twelve Descendant Tribes. The Almighty said:”” Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.””[Surat Al-Baqarah – The Cow verse 136].

Second: While on the death bed, Jacob(PBUH) gathered all his sons including Joseph and advised them not to worship except Allah alone with no partners or associates, as said in the Quran:”” Or

Configuration (35/32-26) ¹

- (1) ² This statement, is an indication in the Gospels (the old testament) of the coming of the Prophet peace be upon him peace and it means: it does not disappear nor will King of Judah should be based on the law of Moses, and not real □ relieved the lawgiver, the law is among the officers ' □ Judah, any of his descendants or solid, until Shiloh configure 34/28 and roll : ((And it is that peoples)) also applies to Prophet □ , it is known that over to Islam is less than 100 years, since the principle of Islamic propagation, so all the peoples of the Muslim East, the Romanian State and the State of Persia and possessed between China and the Atlantic Ocean.

And the word: ((up)) in the sentence ((until Shiloh)) shows that preached not from Judah. This applies to the Prophet PBUH peace be Ishmael □ .

Do not apply this Gospel to Christ under □ , because the length of his sentence and his pomegranate later subject to the Romanian State until the early 4th century AD, but the Western Roman Empire then just a continuation of the pagan Empire, mentioned above, and the Pope just head for pastors, not on the things of the Empire, and his job on the forgiveness of the sins of the guilty.

were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him." [Surat Al-Baqarah – The Cow verse 133]. And by this they were all equal in the will.

Third: The tribes did not exist before Moses (PBUH) era, as the time between the death of Jacob and Moses's birth was limited, Moses was born in 1571 BC, as will be demonstrated later. The descendants of Jacob left Egypt in the time of Moses. It is firm that neither history nor the Koran or any other book mentioned the presence of twelve prophets that called to God in Egypt who existed in the time between Joseph and Moses, one after another. Also, knowing that the time between the death of Joseph and the birth of Moses was 64 years¹, so we can't claim that there are Descendant Tribes other than the twelve sons of Jacob.

Section XI ² **Ayoub (Job PBUH)**

Ayoub (PBUH) and his mention in the Qur'an:

God said mentioning Ayoub(PBUH) with other Apostles and Prophets:””” Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job”””[Surat Al Nisa – The Women verse 163]

The Almighty said:””” And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.(83) And We gave to Abraham, Isaac and Jacob - all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good.(84)”””[Surat Al An'am – The Cattle verses 83-84].

Ayoub (PBUH), Time and Lineage:

Ibn Ishaq said: Ayoub was a Roman. He was the son of Moos, of Ruh, of Ais, of Isaac son of Ibrahim.

Others said: He is the son of Moos, of Arul, of Ais, of Isaac son of Jacob. It was also said that he is the son of Moos, of Ruh, of Ais, of Isaac son of Ibrahim. Ibn Assaker stated that his mother is the daughter of Lot. It was said that his father was of whom believed in Ibrahim when he was thrown in the fire. The acceptable lineage is the first one, he is a

(1) ¹ Guide for Applicants p. 69

Stories of the Prophets, Ibn Katheer, Vol. 1/360; and History of the Prophets and Apostles ,Dr. ^Y Mohammed Wasfi 165.

descendant of Ibrahim¹.”” and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good.””[Surat Al-An am verse 84]. Thus connecting his lineage to Ibrahim and not to Noah.

Sources claim that Ayoub’s home was the land of Ais, which is part of Mount Sair and the land of Adam², located between the Jewish lands from the south and Arab lands to the North³. It was also said: He is Asir's grandson, and he lived some years before Moses or close to him.

Jewish sources stated that Jacob lived for one hundred and forty years after he generated new family. He observed of four generations of his descendants. Then he passed away after a long life ⁴

His Beliefs:

We see from the mentioned verses in this section, that God did not mention Ayoub except in a few places in the Quran.

However, we can learn from these verses that Ayoub (PBUH) was one of the Prophets who received revelation, as seen in verse (163) of Surat Al-Nisa (The Women). We deduce that he called his people to believe in revelation and the message, and no doubt he was sent to his people by Allaah.”” So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah].””[Surat Al-Anbya – The Prophets verse 84].

The story of Ayoub (PBUH) indicates that Satan is the enemy of Humans, inflicts to corrupt him, whispers in his chest to lead him astray and divert him from the way of Allah. The story is a practical example of the adversity and how it should be resisted.

As long as Ayoub is of the Prophets, as long he is the descendant of Isaac, Abraham, and of Ismail (If indeed Esau married Ishmail's daughter), it must be stated that his beliefs are true, and that he guided his people to the correct values and matters of religion, to worship God alone with no other deities.

Section XII⁵

Dhul Kifl (Ezekiel PBUH)

Mention in the Quran:

Start and End Vol. 1/220, Sciences Statement Vol. 7/172. ¹
It was said that Esau lived on Mount Seir, and Esau is Edom (Gen. 36: 8, 10). ²
Guide for Applicants, p. 119 ³
Ayoub 42/16, 17 ⁴

⁵ Stories of the Prophets, Ibn Katheer, Vol. 1/370; and History of the Prophets and Apostles, Dr. Wasfy, p. 171.

The Almighty said:”” And remember Ishmael, Elisha and Dhul-Kifl, and all are among the outstanding.(48)””[Surat Sad – The Letter Saad verse 48]

The Almighty said:”” And [mention] Ishmael and Idrees and Dhul-Kifl; all were of the patient(85) And We admitted them into Our mercy. Indeed, they were of the righteous(86)””[Surat Al-Anbya verses 85-86]

God did not mention him except in those two instances in the Quran.

Lineage and Time:

Some sources suggest that Dhul Kifl is the son of Ayoub¹. Al-Tabari said: He is a man who supported some people, either a Prophet, or a righteous King, he was commended by God for the good deeds. Al-Tabari and others referenced Israeli sources that I see as inconclusive. Mujahid stated that Ezekiel is a righteous man and not a Prophet whom was asked to ensure the obedient command of his people, serving them justly and preaching to them the worship of God Almighty. Once he was able to establish this he became known as Dhul Kifil. Hassan and others stated he was a Prophet. This is closer to reality as he is counted among them.

Beliefs:

Undoubtedly, like all other prophets, he preached to God and Monotheism. Reminding people of death, interstice, rebirth, resurrection and reckoning, punishment, rewards, and other beliefs that inspired the prophets to guide and educate their people, and what people missed from their religion, and he preached them to have faith in the unseen.

Section XIII²

Jethro (PBUH)

Mention in the Quran:

The Almighty said:”” And to Madyan [We sent] their brother Shu'ayb, and he said, "O my people, worship Allah and expect the Last Day and do not commit abuse on the earth, spreading corruption(36) But they denied him, so the earthquake seized them, and they became within their home [corpses] fallen prone.(37)””[Surat Al-Ankabut – The Spider verse 36-37]

Lineage and Time:

Shu'aib (Or Jethro PBUH) came after Lot, Shoaib said:”” And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hud or the people of Salih. And the people of Lot are not from you far away(89)””[Surat Hud verse 89].

¹ The Beginning and the End Vol. 1/225
² The Beginning and the End Vol. 1/225

As to the lineage of Shoaib (PBUH), Ata and Ibn Ishaq and others said that he is the son of Michele, Yashr, of Madyan, son of Ibrahim. His name in Syriac meant Beirut. His mother is Michele daughter of Lot. It was also said that he is the son of Aivaa, of Yobb, of Madyan, son of Ibrahim. Also, it was said: He was Labn, of Yasj, of Levi, son of Jacob, son of Ibrahim. It was also said: He is the son of Safwan, son of Aivaa, of Thabit, of Madyan, son of Ibrahim.¹

We have noted that some of these names in the blood line of Shoaib are missing in Israeli sources, perhaps the reason is that the Jews were not be interested except in the genealogy that relates to the history alone and from their point of view.

Shoaib remained among his people, and was sent by God to relay the messages of their Lord and advised them, calling them to faith and obedience of God. Shoaib (PBUH) was sent to two people: The people of Madyan, and to the people of the Woodlands. When God wanted to punish them, he raised the temperature and raise the suffering as if it were a cloud. When is descended closer to them it discharged fire, the Almighty said:”” And they denied him, so the punishment of the day of the black cloud seized them. Indeed, it was the punishment of a terrible day(189)””[Surat Ash-Shu ara – The Poets verse 189].

And it was said: God sent them flickering lightning and heat, they entered the houses but were followed by it. They couldn’t avoid the breath, so they walked out of their homes to escape into the wilderness. God sent them the cloud, it shaded them from Sun and they found coolness and pleasure. They called each other and when they gathered beneath it, God sent fire.²

Beliefs of Shoaib (PBUH) ³

Faith in God and Monotheism:

The basis for Shoaib’s message was to have faith in Allah alone with no partners or associates, which is the same basis for all the messages of the prophets before him. It is the foundation that built of messages of Prophets and Apostles succeeding him, up to the message of Prophet Muhammad(PBUH). And you may see the unification of the message of Shoaib(PBUH) with all the messages preached by all the Apostles, all asking to recognize the oneness of Allah, Allah said:”” We had certainly sent Noah to his people, and he said, "O my people, worship Allah ; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day (59)””[Surat Al-A raf – The Heights verse 59]

””And to the 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah ; you have no deity other than Him. Then will you not fear Him?”” [Surat Al-A raf – The Heights verse 65]

””And to the Thamud [We sent] their brother Salih. He said, "O my people, worship Allah ; you have no deity other than Him.”” [Surat Al-A raf – The Heights verse 73]

””And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah ; you have no deity other than Him.”” [Surat Al-A raf – The Heights verse 85]

Jaami ' Li Ahkaam al-Qur'aan Vol 7 247 and 248 , Statement Vol 8 166. ¹

Jamii Al-Bayan Vol. 19/67. ²

History of the Prophets and Apostles, Dr Wasfy 180 ³

Allah said to the Prophet Mohammed (PBUH):“”And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me(25).””[Surat Al Anbya – The Prophets verse 25]

Shoaib (PBUH) called his people to have faith in God and said to them:“”He said, "O my people, worship Allah ; you have no deity other than Him.”” [Surat Al-A raf – The Heights verse 85]

Revelation and the Message:

There is no doubt that Shu'aib was given revelation as the other Apostles and Prophets of God mentioned in the Qur'an:“” Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].(163)“”[Surat Al Nisa – The Women verse 163].

Thus, Jethro preached his people to believe in Revelation, and consequently believe in his message:“” And he turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?(93)“”[Surat Al-A raf – The Heights verse 93].

“”Aad denied the messengers(123) When their brother Hud said to them, "Will you not fear Allah ?(124) Indeed, I am to you a trustworthy messenger(125)“”[Surat Ash-Shu ara verses 123-125]

“”Thamud denied the messengers(141) When their brother Salih said to them, "Will you not fear Allah ?(142) Indeed, I am to you a trustworthy messenger.(143)“”[Surat Ash-Shu ara verses 141-143].

And they responded with:“”They said, "You are only of those affected by magic.(185) You are but a man like ourselves, and indeed, we think you are among the liars.(186) So cause to fall upon us fragments of the sky, if you should be of the truthful”.(187) He said, "My Lord is most knowing of what you do.”(188) And they denied him, so the punishment of the day of the black cloud seized them. Indeed, it was the punishment of a terrible day.(189)“”[Surat Ash-Shu ara verses 185-189]

“”And he turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?(93)“” [Surat Al-A raf – The Heights verse 93].

Section XIV

Moses and Aaron (PBUT)

Moses (PBUH) was a Prophet and a leader who survived the murder of Pharaoh; cursed by Allah; is not only a reference to Judaism and Christianity, but also to Islam. The Prophet Musa was the most mentioned in the Qur'an amongst all the Prophets. He is mentioned in the Quran more than 136 times, and 34 times in a Surat about him. He was also mentioned by the Prophet Muhammad (PBUH).

The birth of Prophet Moses, entering the Pharaoh's Palace, his journey to the city of Madyan, his message, Prophet hood, and being sent to Pharaoh were to save the Israelites.

His struggle with the Pharaoh, and the exodus of the Israelites from Egypt, receiving the divine commands on Mount Sinai, and his leadership were all mentioned in the Quran.

The Quran's narration of how God chose him from among his people, and how the Almighty raised and protected him, all points to preparing the Prophet Moses (PBUH) to receive the message.

The Qur'an depicts Prophet Moses who heralds the coming of the Prophet Muhammad. The Quran also describes the coming of the Prophet Mohammed in the old testament. Prophet Moses was nicknamed the Prophet Musa in Islam by interlocutor of God, because God's word and inspiration were revealed to him directly by God.

Lineage of Moses and Aaron (Peace Be Upon Them): ¹

Israeli and Christianity sources that Moses is the son of Amram, son of Kohath, of Levi, of Jacob, of Isaac, son of Ibrahim. And Moses' mother was Jochebed the sister of Kohath, aunt of Amram's. Jochebed gave birth to Mary and Aaron, then Moses². And that Moses lived 120 years³. We can put this lineage as follows :

Abraham lived for 175 years

Isaac lived for 180 years

Jacob lived 147 years

Levi lived 137 years

Kohath lived 133 years

Imram lived 137 years

Joseph lived 110 years

Aaron was the brother of Moses, his saying: (O My mother's son) indicates that the mother was the same person. As for their sister, whom the Jews say that her name was Mary and she was a Prophet⁴, is whom God spoke of: "" And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.(10) And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not.(11)""[Surat Al-Qasas – The Stories verse 10-11].

The birth date of Moses and his time according to historians:

Stories of the Prophets, Ibn Katheer, Vol. 2/3, and History of the Prophets and Apostles, Dr, Wasfip. 187. ¹

Exit 6: 16, 20. ²

Configure 25: 7, 35: 28, 47: 28 and 6: 16, 18, 20 and Deuteronomy 34: 7 ³

Exodus 15/20 ⁴

Most historians date the birth of Moses to the time of the Egyptian XIX (Ninth) family (1350-1205 B.C.) but disagreed who the Pharaoh was then.

Dr. Theodore h. Robinson: If we ratified the details the persecutions of the first chapter in the book of Exodus, the Pharaoh must have been of Ramses II (1300-1225 BCE).

History of Kings and Pharos ruling Egypt during the time of Joseph until the death of Moses		Date pertaining to the families of Joseph and Moses
Names of Kings and Pharos	Reign B.C	
Hyksos Kings of family 13-16 Dynasty	1788-1580	Birth of Joseph 1745 B.C.
Saknan Ra'a I (Seventeenth Dynasty)	1635-1615	
Saknan Ra'a II (Seventeenth Dynasty)	1615-1605	
Saknan Ra'a III (Seventeenth Dynasty)	1605-1591	Death Of Joseph 1635 B.C.
Kamose (Seventeenth Dynasty)	1591-1571	
Sekhemre Ra'a (Seventeenth Dynasty)	1581-1580	
Ahmosis (Eighteenth Dynasty Founder)	1580-1557	Birth of Moses 1571 B.C.
Djeserkare Amenhotep I (Eighteenth Dynasty)	1557-1541	Excile of Moses 1501 B.C.
Aakheperkare Thatmose I (Eighteenth Dynasty)	1540-1501	
Aakhepernre Thutmose II (Eighteenth Dynasty)	1501-1479	
Maatkare Hatshepsut (Queen) (Eighteenth Dynasty)	1501-1479	Death of Moses 1451 B.C.
Menkherrre Thutmose III (Eighteenth Dynasty)	1479-1447	
Aakheperure Amenhotep II (Eighteenth Dynasty)	1447-1420	
Menkherrre Thutmose IV (Eighteenth Dynasty)	1420-1411	
Nebmaatre Amenhotep III (Eighteenth Dynasty)	1411-1375	
Akhenaten (Eighteenth Dynasty)	1375-1358	
Ankheperure Smenkhare (Eighteenth Dynasty)	1358	
Tutankhamun (Eighteenth Dynasty)	1358-1353	
Kheperkheperure Ay (Eighteenth Dynasty)	1353-1350	
Nineteenth Dynasty		
Horemheb	1321-1350	
Ramesses I	1321-1320	
Seti I	1320-1300	
Ramesses II	1300-1225	
Merenptah	1225-1215	
Amenmesse	1215	
Merenptah Siptah	1215-1209	
Seti II	1209-1205	

1. Moses reached his peak in mental and physical abilities at the age of 60.

2. He lived in the land of Midian for 8 years in the service of its' chief in return for his daughter's marriage.

3. His return to Egypt with the message and miracles to his exit was around one year.

The age that Moses was at his peak was when he killed the Egyptian in the town of Ain Shams and when other miracles were seen as of God said:”” So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people(133)””[Surat Al-Araf –The Heights verse 133]

God commanded Moses and Aaron to inform Pharaoh that punishment would behold the ones who lie and turn away from guidance:”” So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace will be upon he who follows the guidance(47) Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away(48)””[Surat Taha verses 47-48].

And so, Moses and Aaron (peace be upon them) delivered the message requesting from Pharaoh and his people to believe in this message. Moses showed the sincerity of the message, however he was accused with Aaron publicly with using magic, Moses threw his staff:”” So Moses threw his staff, and suddenly it was a serpent, manifest(107) And he drew out his hand; thereupon it was white [with radiance] for the observers(108) Said the eminent among the people of Pharaoh, "Indeed, this is a learned magician(109)””[Surat Al Araf – The Heights verses 107-109].

They had a history of denying Apostles before as the Nations that faced the mincemeat of God, and ruled out that God sends messengers to humans:”” They said, "Should we believe two men like ourselves while their people are for us in servitude?(47) So they denied them and were of those destroyed(48)””[Surat Al Mu minun – The Believers verses 47-48].

The devil was also mentioned in the story of Moses and his servant, in the verse:”” And [mention] when Moses said to his servant, "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period(60) But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away(61) So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue(62) He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan - that I should mention it. And it took its course into the sea amazingly(63)””[Surat Al-Kahf – The Cave verses 60-63].

The portrayal the devil this way in the story of Moses shows us that Moses showed the devil in his call for what it is, it is described as an enemy of misguidance, and he controls human memory so a human might forget some of God's orders or misdemeanors worship.

The first verse revealed in episode is related to an incident before the message of Moses and his Prophet hood, and the second verse descended after the message. The one who forgot the boat was the servant boy who was entrusted with it, and that forgetfulness attributed to Moses implies only for his companionship, and that forgetfulness is not related to any religious matter.

The fact that Satan is the enemy of man, the source of his suspicions, the one working to lead him astray and induce him as in the story of Adam, and as mentioned in the stories of the Apostles previous to Moses and the prophets following him, is an Islamic doctrine contrary to the doctrines of the nonbelievers, who worshipped the devil as we have seen.

And God, revealed an example of resurrection, in the story of the cow¹, God told them:”” And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant(67) They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded(68) They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color - pleasing to the observers(69) They said, "Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if Allah wills, will be guided(70) He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.' " They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it(71) And [recall] when you slew a man and disputed over it, but Allah was to bring out that which you were concealing(72) So, We said, "Strike the slain man with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason(73)””[Surat Al-Baqarah – The Cow verses 67-73].²

Thus God showed the Israelites, at the hands of Moses, that He is able to bring the dead back to life, so they would not deny the day of Judgment and resurrection, and not to complain of the message of Moses and disbelieve him about resurrection.

The proof that this miracle is one of the main reasons to prove the resurrection is in the verse:” God restores the dead as well”. This is a message from God to his believers, and as a protest to the disbelievers. He tells them to reconsidered in resurrection after death as he gave life to the murdered victim, as He gave life to him in this world, He also raises the dead on the day of resurrection. God has said that the story of the Holy Prophet (PBUH) to invoked the Arab disbelievers. Some of the Israelites at that time who knew this story.³

The Almighty said:”” And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful(54)””[Surat Al Baqarah – The Cow verse 54]

And the anger of Moses was then built for the Israelites worshiped the calf body without God, and renounced his people and fled to God:”” [Moses] said, "My Lord, forgive me and my brother

This story was told by God to his Messenger to protest the ones who did not believe in resurrection from Quraish (Jaami ' Li Ahkaam al-Qur'aan, page 404).

² A person was killed from the Israelites, the accused was a member of the tribes. His folks came to the accused and said:” You, by God killed our friend” So his body was brought to Moses, Moses said that God wanted them to slaughter a cow, they said:”Do you mock us”. Moses said:” I seek refuge with Allah to be ignorant” When they slaughtered the cow, Moses commanded them to strike the victim with part of it. The victim returned to life and informed them who his murderer was then went back to his death (Collector Statement 1/270-285)

and admit us into Your mercy, for You are the most merciful of the merciful(151)""[Surat Al Araf – The Heights verse 151].

Thus we can see that our God legislated praying for forgiveness and repentance, and that requires forgiveness and faith in God Almighty. And that God forgives the ones who repentant if they are honest in their return to God, and follow the right path of their messengers. Also, he requires the sinner to repent the offence committed according to the divine teachings. God has informed us the conditions for repentance acceptance, for example when he commanded the Israelites who killed the calf to kill themselves.

And repentance as we, should follow the offence, not at death as the Pharaoh's repentance, God said: "" And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims(90) Now? And you had disobeyed [Him] before and were of the corrupters?(91) So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless(92)""[Surat Yunus – Jonah verses 90-92].

Section XV

David (PBUH)

David was of immaculate pure heart. He killed the arrogant Goliath and the sons of Israel had loved him and tended to him. God gave him power and prophecy, both characteristics were combined in him. Allaah said: "" David killed Goliath, and Allah gave him the kingship and prophet hood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds. ""[Surat Al Baqarah – The Cow verse 251]

Gave God David (PBUH) the ability to process iron. Iron was softened for him, he made shields protect the fighters from enemies and God guided him to manufacture it, the Almighty said: "" And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron(10) [Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing(11)""[Surat Saba – Sheba verse 10-11].

And God granted him the ability to mold iron in his hand and moderate it without the need for fire or a hammer. He was earning a living from his hard work by selling shields, this has been proven in the hadeeth:

"Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David used to eat from the earnings of his manual labor." Narrated by Abu Bakr.

God said while he guided him to manufacture iron: ""And calculate [precisely] the links""

God gave him power and knowledge in Islam, this was shown in Al-Saheehayn that the best prayer is the prayer of the Prophet David and best fasting is fasting Prophet Dawood. Allah said:”” Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah](17) Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise.(18) And the birds were assembled, all with him repeating [praises](19) And We strengthened his kingdom and gave him wisdom and discernment in speech(20)””[Surat Sad verses 17-20].

Ibn Abbas and Mujahid said: That strength was in obedience, meaning: The power of worship and good deeds.

Qataadah said: He was given power in worship, and force in Islam.

He said: It was stated that he would stay up half the night and fast half his life to worship Allah.

It has been shown in Al-Saheehayn that the Messenger of Allah said:

"The most beloved prayer to Allah is that of David and the most beloved fasts to Allah are those of David. He used to sleep for half of the night and then pray for one third of the night and again sleep for its sixth part and used to fast on alternate days."

The Almighty said:” Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise.(18) And the birds were assembled, all with him repeating [praises](19)””[Surat Sad verse 18-19]. And the Almighty said:”” [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]””

And God gave him a great voice like no other.

And the Almighty said:”” Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise””

Meaning At the end of the day and the beginning. For God gave David unique voice, so that when he read the book of Allah the bird would stand still in the air, and change his flying sequence according to he hymns. As well, the mountain would echo and praise the lord with him, when he recited the book of God every morning and evening, prayers of God be upon him.

Ouzai said: Abdullah bin Amir said: David was given a voice that no human was ever given, for even the bird and the beast adhered to it, even to die of thirst and starvation, and even the rivers stood still.

Wahb Ibn Munbih said: Whomever herd his voice would want to dance. When he recited the Psalms aloud like ears have never heard, the Jinn, humans, birds, and animals would listen to his voice, to where some die from starvation

Aa'ishah said: the Messenger of Allah heard the voice of Abu Moosa Al-ash'ari reciting, the Prophet said to him: "O Abu Musa! You have been given one of the musical wind instruments of the family of David.

David, having this beautiful voice, was however a fast reader to the Psalms, as Imam Ahmad said: Abu Hurayrah narrated that the Prophet said, "The recitation of Psalms (David's Qur'an) was made light and easy for David that he used to have his ridding animal be saddled while he would finish the recitation before the servant had saddled it."

What is meant by the Qur'an here is the Psalms, that Allah revealed to him, and was owned by his followers. He would read the Psalms as fast as animals would be saddled. This is quite quick with forethought, exaggerating and sung voice making the heart tremble, the prayers of Allah be upon him. And God said: "" and to David We gave the book [of Psalms]."

And the Psalms a famous book, was revealed in Ramadan, and of preaching and is known for its consideration. The Almighty said: "" And We strengthened his kingdom and gave him wisdom and discernment in speech."" Meaning: we gave him a great King, and valid rule.

"Indeed, the most beloved of people to Allah on the Day of Judgment, and the nearest to Him in the status is the just Imam. And the most hated of people to Allah and the furthest from Him in status is the oppressive Imam"

Ibn Abi Hatim said: Jaafar bin Sulaiman told us:" I heard Maalik Ibn Dinar say: "" And indeed, for him is nearness to Us and a good place of return""

He said: David rises on Judgment day to base of the throne. God says: "O David glorify me today with that good soft voice which you glorified me in the world.

He replies: How? You have taken it away.

The Almighty says: I return it to you today.

He said: David raises his voice and it spews the blessing of the heavens.

The Almighty said: "" [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah ." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.""

This speech of Allah with David, but whom is intended are the governors and rulers of the people, ordering them to justice, the right given by God, with no other opinions, passions. And He vowed punishment for whom ever followed a different path.

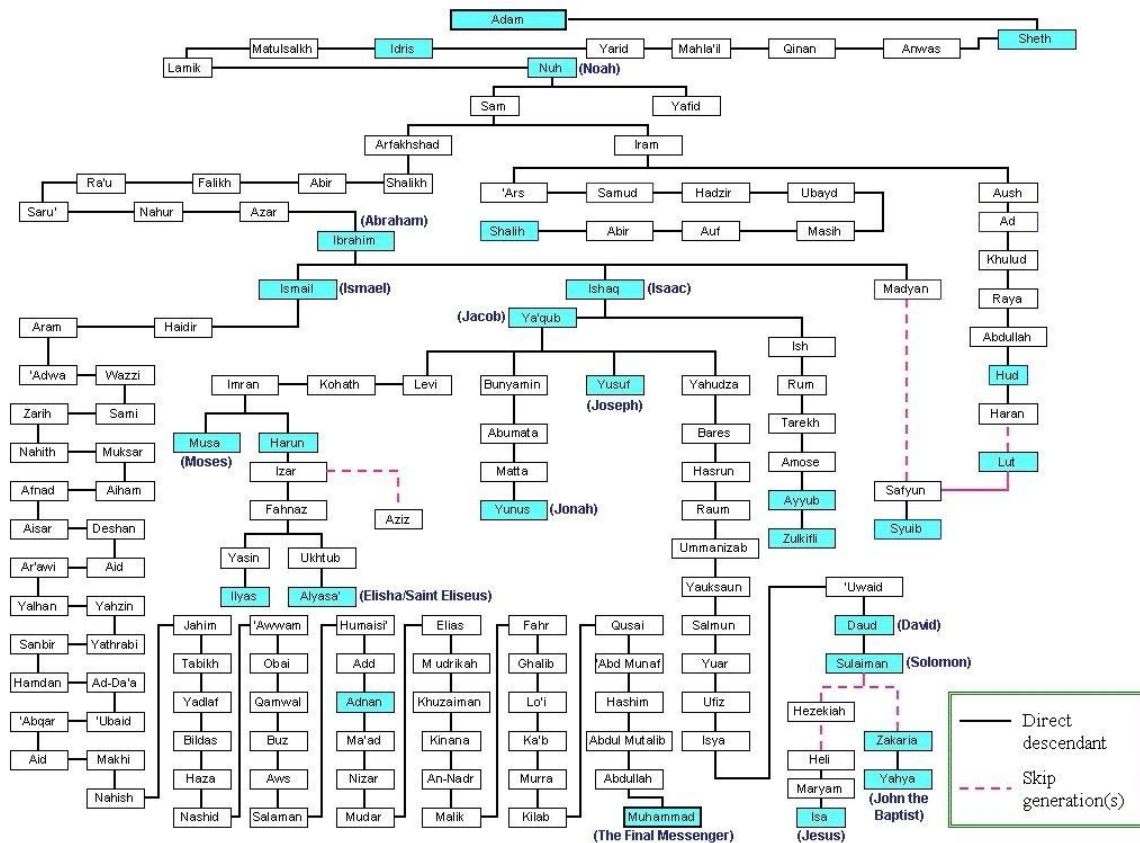
Mention in the Quran:¹

The Almighty said: "" Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms]. ""[Surat Al Nisa – The Women verse 163]

The Almighty said: "" And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms]. ""[Al-Israa – The Night Journey verse 55]

Ibn Kather, Stories of the Prophets, Vol II pp. 265 ¹

It was stated in Matthew and Luke that David was the son of Jesse, the son Obed, of Boaz, of Salmon, of Nahshon, of Amminadab, of Aram, of Hezron, of Perez, of Judah, of Jacob son of Abraham. According to the historical sources of Judaism and Christianity that David became king in the year 1055 BC. They said: David was thirty years old when he was crowned and ruled forty years. In Hebron, he ruled Judah seven years and six months, and in Jerusalem he ruled thirty three years over all Israel and Judah. Below, is a chart that would clarify the lineage of Dawood (peace be upon him) and show the relationship between time and some of his relatives of the Apostles and Prophets, as the Israelite and Muslims sources show:



The Beliefs brought by his message:

Psalms:

It was said that the Psalms is a prayer that David knew. A book that praised and glorified God and did not include religious laws. It was also said that the meaning of the verse: (We gave David Psalms) means that the Psalms was descended on David as was the book descended on Moses called the Torah, the Gospel on Jesus, and the Criterion on Muhammad, because that is what's known as the book of David. We see that the Psalms is a divine book revealed to David as were other heavenly books. It contained the commandments, limits and provisions which were preached by the Apostles. God made David a successor on Earth and ordered him to judge between people justly. So, How would the successor of ignorant? And, How would he govern people without divine laws, and its borders? How would he distinguish between valid and invalid provisions that satisfy God. God Almighty said:''' [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah ." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account'''[Surat Sad verse 26]

'''And Allah gave him the kingship and prophet hood and taught him from that which He willed.'''[Surat Al Baqarah – The Cow 251]

Those who claimed that the Psalms revealed to David were purely praises, have been affected by the Old Testament, and they thought that was only what has been revealed to David knowing that Christians themselves could not claim that the Psalms in their books are all David's. They could only say that most were David's and the rest of the Psalms. Some were revealed by Moses, others by Hamman, and other prophets during the period of the Babylonian captivity, some organized at a later time. They stated that seventy-three Psalms, are attributed to David, and ninety first Psalm is attributed to Moses. We notice that some of the contents of some Psalms were written during the times of slavery, some during the return trip from Egypt, and the history of some could not be agreed upon by scientists. According to the Christians there are one hundred and fifty Psalms.

Deism, Divinity, Oneness, and Revelation:

There is no doubt that God reveled to David the Psalms as He inspired the other Apostles and revealed books to them, as stated in the verse (163) of Surat Al-Nisa. Also, that David told his people of his revelation. There were some of the Israelites who believe in divinity and oneness. David's situation with his people was unlike other messengers who were sent to their people who resisted accepting faith and guidance and following the righteous path. As a result the Holy Quran did not mention verses referring to the beliefs in David's message. There were some left who were faithful to the law of Moses and his beliefs, including the Prophet of the Israelites and Talot. David only reminded them of the message.

The Message:

It was natural for David to inform his people and his clan, he is the Messenger of God to them, as it was known to the Israelites that he is a Prophet of Israel, as were the case of the apostles before him. At that time, it was common to have messengers from the Israelites, one after another, and this is not surprising because the purpose of these messengers were to call people to the faith that God reveled, and to guide people and invite them to worship a God the one and only

Faith in miracles:

The miracles which God gave to David was control over the mountains and birds mountain, the Almighty said:“”And We gave understanding of the case to Solomon, and to each [of them] We gave judgment and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that]””[Surat Al-Anbya – The Prophet verse 79] The Almighty said:“” Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise(18) And the birds were assembled, all with him repeating [praises](19)””[Surat Sad verses 18-19]

The miracles which were revealed by God at the hands of the Apostles and prophets are signs of true prophecy, and signs of Lordship and the power of God, his power, his creativity, his creation, and that there is no God but Him.

His affliction and temptation:

Of the religious beliefs is that God afflicts his subjugates by temptation. God tested David to become an example for his people and others, God said:“”And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah].”” [Surat Sad verse 24]

Section XVI ¹

Solomon Peace be Upon Him

Mention in the Quran:

The Almighty said:“”And for Solomon the wind-its outward journey was one month, and its return journey was one month. And We made a spring of tar flow for him. And there were sprites that worked under him, by the leave of his Lord. But whoever of them swerved from Our command, We make him taste of the punishment of the Inferno (12). They made for him whatever he wished: sanctuaries, statues, bowls like pools, and heavy cauldrons. "O House of David, work with appreciation," but a few of My servants are appreciative (13). Then, when We decreed death for him, nothing indicated his death to them except an earthworm eating at his staff. Then, when he fell down, it became clear to the sprites that, had they known the unseen, they would not have remained in the demeaning torment.(14)””[Surat Sabaa – Sheba verse 12-14]

Lineage and Time:

Solomon is the son of David, Allah's Messenger and is a Messenger of God:“” And Solomon succeeded David (16) [An Naml – The Ants, verse 61], and assumed Kingship in 1015 BC. It was said that the days in which Solomon reigned in Jerusalem over all of Israel was forty years/²

Beliefs in the religion of Solomon:

Revelation, the Message, and Monotheism:

Stories of the Prophets, Ibn Katheer, Vol. 2 page 285; History of the Prophets and Apostles Dr.Wasfi p. ¹ 239.
I Kings 11-13. ²

Solomon received revelation; as stated in Surat An-Nisa; as did all the prophets, and succeeded his father David in delivering the message. Of the evidence supporting this is that he sent to the Queen of Sheba, inviting her to faith of God and follow the religion of Islam. The hoopoe told Solomon:”” I have learnt something you did not know. I have come to you from Sheba, with reliable information (22). I found a woman ruling over them, and she was given of everything, and she has a magnificent throne (23). I found her and her people worshiping the sun, instead of God. Satan made their conduct appear good to them, and diverted them from the path, so they are not guided (24). If only they would worship God, who brings to light the mysteries of the heavens and the earth, and knows what you conceal and what you reveal (25). God-There is no god but He, the Lord of the Sublime Throne (26).””[Surat Al-Naml – The Ants verses 22-26].

The call to believe in the oneness of Allah was the basis of Solomon's invitation, and we have noted that the call for monotheism by the prophets of Israel was extensively mentioned in the book of Allah. These prophets did not come with the beliefs independent of the laws of Moses, and that the beliefs described in the true Bible, and are the beliefs that prophets Israel cited for their people and preached to the believers in God as they did to the people of Shiba.

There was the call from all the Israelites' prophets. They reiterated; as other prophets; the belief in God's existence and uniqueness, His capability, to fear and trust Him in addition to other attributes of God and the doctrines taught by the messengers. Which appears in the verses describing their ways, their stories, and their adherence to communicate the messages of their Lord.

Demons and seduction of people:

There is no doubt that Solomon's message was that greatest in illustrating the existence of demons clearly. Solomon used demons in a visible way, where people felt their impact, saw it with their own eyes with no denial or mere suspicion, in various ways. The Almighty said:”” And of the devils were some that dived for him, and performed other, lesser tasks. But We kept them restrained(82)””[Al Anbiya – The Prophets verse 82].

The Almighty said:”” And for Solomon the wind-its outward journey was one month, and its return journey was one month. And We made a spring of tar flow for him. And there were sprites that worked under him, by the leave of his Lord. But whoever of them swerved from Our command, We make him taste of the punishment of the Inferno (12) They made for him whatever he wished: sanctuaries, statues, bowls like pools, and heavy cauldrons. "O House of David, work with appreciation," but a few of My servants are appreciative(13).””[Surat Sabaa – Sheba verses 12-13]

Punishment

The Almighty said:”” Had they believed and been righteous, the reward from God would have been better, if they only knew(103)””[Surat Al-Baqarah – The Cow verse 2]

Meaning, if they had believed in the Torah that prohibits witchcraft and abandoned the sins that they were known for, they would have been rewarded from God in a way far better than what they accomplished. A little reward in the hereafter is much better than anything gained in this life, compare that to God's permanent reward.¹

Section XVII²

Elias

Mention in the Quran:

The Almighty said"" And Zechariah, and John, and Jesus, and Elias-every one of them was of the upright""[Surat Al – Anaam – The Cattle verse 85].The Almighty also said: "" Also Elijah was one of the messengers(123). He said to his people, "Do you not fear?(124). Do you call on Baal, and forsake the Best of creators?(125). God is your Lord, and the Lord of your ancestors."(126) But they called him a liar, and thus they will be brought forward.(127). Except for God's sincere servants.(128). And We left with him for later generations.(129). Peace be upon the House of Elijah.(130). Thus We reward the virtuous.(131). He was one of Our believing servants.(132)""[Surat Assafat – The Aligners verses 123-132]

Lineage, Time, and defining him:

Opinions of Muslim Historians:

Ibn Ishaq: Elias is the son of Yassa, of Fanhas, of Alaysar, son of Aaron who was the brother of Moses.³

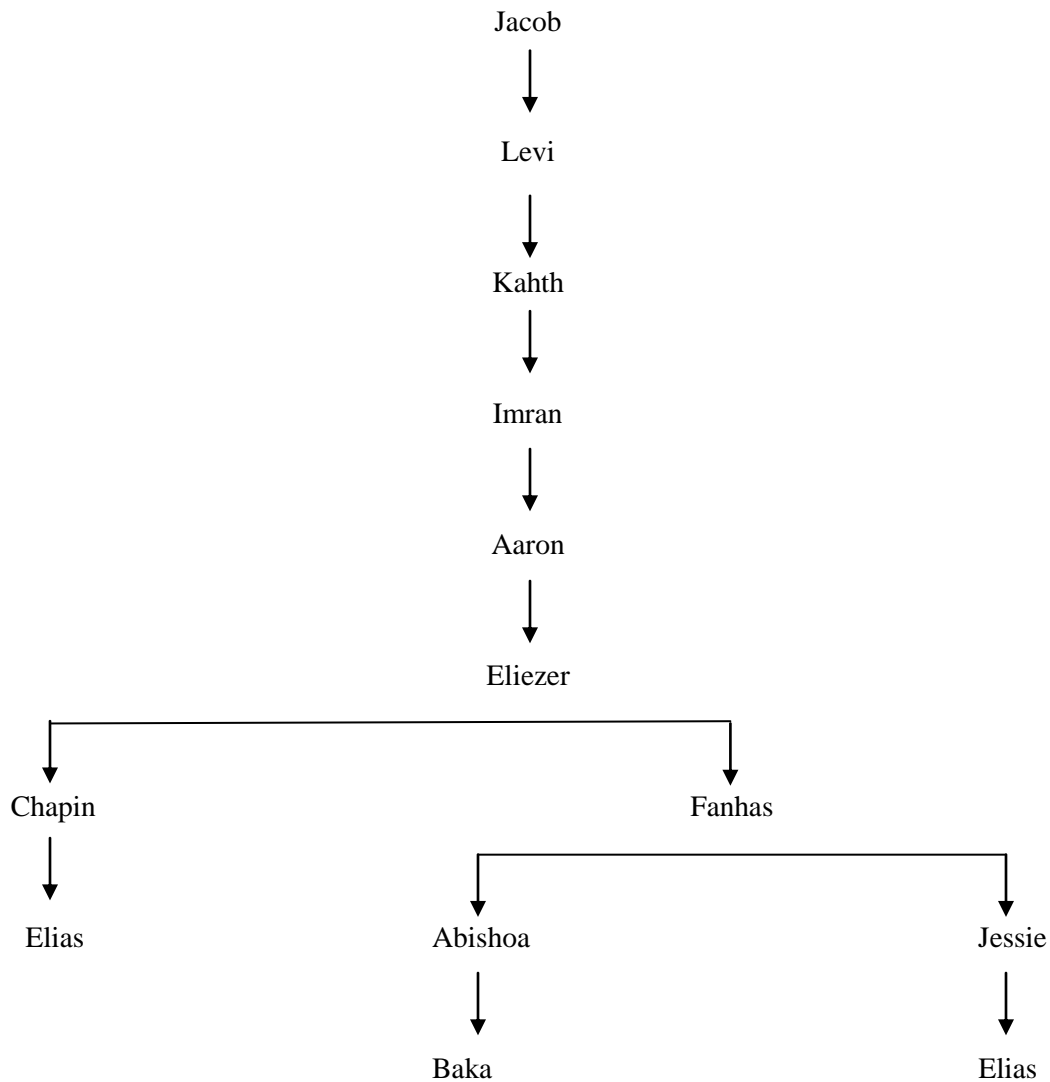
Ibn Qutaiba: He is a descendant of Joshua son of Nun. God sent him to the people of Baalbek, who worshiped an idol known as Baal. Their king was named Ahhab, and his wife was Asbel. She was appoint as a successor if he was away, and she would rule in his absence. She was known to kill prophets. She was the daughter of the King of Sidon, and live a long life. She married seven kings of Israel whom she murdered, and killed Yahya son of Zakaria.⁴

Ibn Sa'ad: Elias is the son of Chabin son of Eliezer, of Aaron, of Imran, of Kahth, of Levi, son of Jacob.⁵

And these opinions as extracted from Israeli sources. But we did not find that Fanhas bore a son called Yasi, according to Ibn Sa'ad. He mention the lineage of Levi to Fanhas, and the lineage of Fanhas to Safr in "The Ancient Days" in chapter VI. Which stated that Fanhas bore Abishoa and

The spirit of meanings. Vol 1 / Page 284¹
Stories of the Prophets, Ibn katheer, Vol. 2/241; and History of the Prophets and Apostles Dr. Wasfi p. 249.²
Universal News Vol.1/172 and, End of Four Vol. 14/9).³
Knowledge, p. 23, 24, notice the last paragraph contradicts thee mentioned times.⁴
The Major Classes p.1-55.⁵

Abishoa bore Baka¹. So according to the three sources, keeping in mind that Elias wasn't born to Eliezer:



It is noticed that Ibn Qutaybah placed Elias as a descendant of Levi, and a descendant of Joshua son of Non, meaning a descendant of Ephraim, son of Joseph, son of Jacob saying he was the same Elijah mentioned in the Old Testament. Ibn Sa'ad stated that he was the son of Chabin, and he did so because he was called: Elijah of Chabin.²

Chronicles 6/4, 5.¹
Kings Pages 17-21.²

Israeli Sources:

According to Israeli sources, Elias was sent during the rule of Akhab Al-Omri, who initiated his rule in 918 B.C.. He was the seventh King of Israel after the death of Solomon in 975 B.C. after the split of the Kingdom of Solomon to the two kingdoms. One ruled by the Kings of Judah, while the other was ruled by the Kings of Israel.¹

Beliefs found in the message of Elias:²

Even with the few verses mentioning Elias, one can be familiar with his message, and its basic doctrines which were preached by other prophets:

-Message and the Miracle:

Allah Almighty said:”” Also Elijah was one of the messengers(123). He said to his people, "Do you not fear?(124)[Surat As Safat verses 123-124]

We understand that Elias must have preached to his people and that he was of the missionaries. Allah sends his messengers to people from within to show them the righteous way. This method was common in the Israelites at that time. They denied messengers only because of stubbornness and arrogance, and fantasies dominated their minds. There were some who believed in the same message, especially because God sent them many consecutive messengers.

If the Jewish narration is true about the Eucharist miracle, which is consumed by fire, this means that his message included that belief in miracles that were revealed by the Apostles of God, to prove their messages, to challenge the renegades from their religion, to demonstrate the power of God and his greatness and creativity, and in particular to destroy the disbelievers and disgrace them in the Earthly life.

Divinity and oneness:

¹ Israeli sources said that the Kings of Israel who followed the death of Solomon (PBUH) were evil. The first ruled 22 years, and was Priam son of Nabat. He made two golden calves, one in Bethel, and the other in Dan, and prevent people from going up to Jerusalem to worship. The second king was Honadab son of Priam,. He assumed rule in 954 BCE and followed the way of his father and his sin. After him came Baasha son of Ahsa in 953 BC and followed the path of Priam and his sin. His son Asla ruled in 930 BC and was like his predecessors, he was killed by his slave Zimri during intoxication and assumed command in 929 BC. He ruled for seven days and committed suicide by fire. Imri ruled after him in 929 B.C. and also marched in the sin of Priam and was known to be more evil than who ruled before him. Later came his son Ahab who appeared in time of Elias. Mentor of StudentsPp. 103, 104.

The message of Elias advocated the belief that Allah is the Lord of all living things, and that there is no God but He,:""" Do you call on Baal, and forsake the Best of creators?(125). God is your Lord, and the Lord of your ancestors(126)."[Surat Al-Saffat-The Aligners verses 125-126].

Elias said:" Do you worship Baal who cannot create anything? And abandon the worship of the best Creator? God is who should be worshipped, O' people, your Lord who created you, and the Lord of your fathers, not the idol who cannot create a thing, and can do no harm and is of no benefit¹. God is the only creator and there is no god but Him. His creation is not shared with Baal as you allege".

-Afterlife:

"" But they called him a liar, and thus they will be brought forward.(127). Except for God's sincere servants(128)""[As-Saffat- The Alligners verses 127-128].

We have no doubt that God referred to Elias's people as "Will be brought forward" is because of their denial, and not obeying him. Elias showed his people, and warned them from the torment of the hereafter, but they insisted on their denial. We have seen how other messengers warned their people of the hereafter, and it is not reasonable to us to assume that Elias did not do as all the prophets before him. Thus, it was necessary to explain the term: (Will be brought forward).

And verse (But they called him a liar, and thus they will be brought forward) is understood that the disbelievers disbelieved Elias in that they will be gathered on the Day of Judgment. By this, Elias had revealed his doctrine about the afterlife, rebirth, Judgment Day, paradise, hell, and spending eternity there.

-Piety:

The phrase: "Will you not fear Allah ?" which came in a message of despair:"""When he said to his people, "Will you not fear Allah ?) is an all-inclusive term of all the faiths that Elias expected his people to follow: The faith in God's oneness, fearing Him, obeying His orders, repentance, guilt, retribution, and other beliefs. For this reason, Allah used this term and its meaning to describe the messages of the Prophets, as we have earlier shown.

Section XVIII ²

Elisha

¹ The Collector Vol. 1/ Pages 23-61

Stories of the Prophets, Ibn katheer Vol. 2/252, and History of Prophets and Apostles, Dr Wasfy, p. 259. ²

Elisha In the Qur'an:

The Almighty said:”” And mention Ishmael, Elisha, and Ezekiel; all are among the outstanding(48)””[Surat Sad – verse 48]

The Almighty said:”” And Ishmael, and Elijah, and Jonah, and Lot-We favored each one of them over all other people(86)””[Surat Al-anam – The Cattle verse 86].

Lineage, Time, and biography:

-Muslim Historians:

According to the Muslim historian Ibn Saad, Elisha came after Elias. He is Elisha the son of Ayza, of Nashtok, of Ephraim, of Joseph, of Jacob, son of Isaac.¹

It was said that Elisha came after Elias and he stayed preaching the message of Elias until his death.

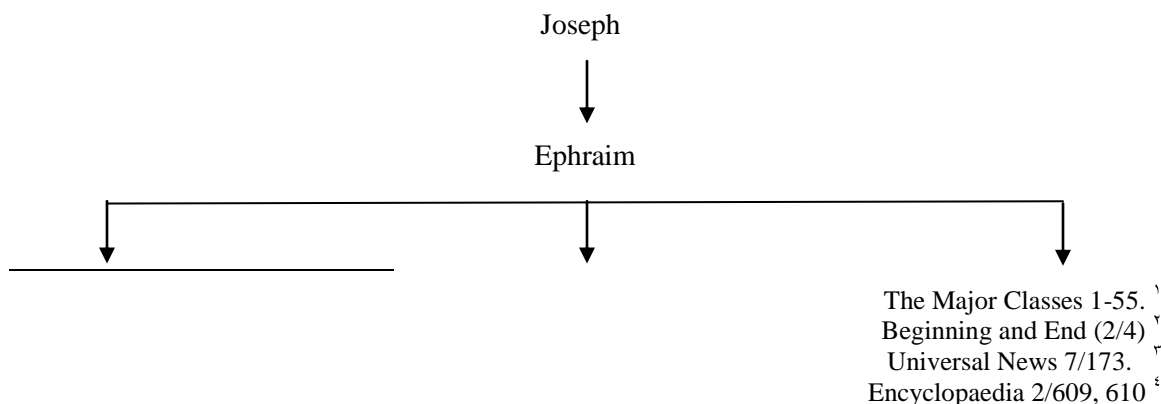
The Mohammed bin Ishaq stated that Elisha was the son of Akhtob.

Al-Haafiz Abu Al-Qasim Ibn Assaker said in his history volume: Elisha, was a Descendant from Abraham. He is the cousin of Elias the Prophet, and was seeking refuge in Mount Kassoun in hiding from the King of Baalbek. He then went with Elias to Baalbek. When Elias was lifted, Elisha succeeded him in preaching the message. Abdel Moneim Ibn Idris narrated from his father that Wahb Ibn Munabbih said: Elisha lived in Baniyas², and is the son of Akhtob Ibn Askhos³

Some historians said that Elisha existed before King Saul (Talloot).

Both Altabari and Thaalabi mentioned some opinions suggesting that Elisha was Al-Khidr. Khondmir narrated the opinions of whom believe that Elisha is Zulkifl, reporting that he was the descendant of Ephraim son of Joseph. And others suggested that his successor was Zulkifl.⁴

The prevailing view among Muslim historians is that Elisha is a descendant of Ephraim son of Joseph, with a difference that may have been caused by a misspell in the name of Shotalh son of Joseph, who is mentioned in the Jewish books (26: 35, 36), The Jews noted that Shotalh bore Eyran, and did not mention the name of Elisha as an offspring. One notices further that they differed in the father of Elisha, Was it Ayza or Adi, thus we deduce :



Shotalm



Edyi



Elisha

Shotalh



Ayran

Nashtolk



Jessie



Elias

We believe that the lineage mentioned by Muslim historians shows that Elisha lived in a time set much earlier than what was mentioned in the Jewish books. He was placed in the third generation following Ephraim., in a generation in which Moses and Aaron lived. This in our view is different from what we are obliged to adopt, according to history of the Jews, and to a certain extent.

Beliefs in his message:

As long as Elisha followed Elias (peace be upon them), it is essential that he followed his beliefs, and his message included the faiths called upon in the message of Elias. Especially that he was one of the successive Israelite prophets who were sent reminding of the laws of Moses, which weren't completely neglected by the Descendant Tribes. It is assumed that Elisha preached to return to the book of Moses, his teachings, and the belief in the doctrines recognized by the faithful. Elisha must have warned them about punishment in the hereafter, and reminded them of the horrors on that day, advising them that God had prepared eternal paradise for the believers, and prepared an eternal hell fire for sinners.

It is natural to assume that the basis of Elisha's message was to abandon idolatry, statues, and idols. No doubt he invited them to have faith in God and unification, and showed miracles that prove the sincerity of his message and the message of all the Apostles. And invited them to the belief in Revelation, and that his message is of God, Who reveals to him how He wants them to act and to believe in Him.

Section XIX¹

Yunus (Jonah)

Mention in the Qur'an:

The Almighty said: ""And Jonah was one of the messengers(139) When he fled to the laden boat.(140)He gambled and lost(141). Then the fish swallowed him, and he was to blame.(142) Had he not been one of those who praised(143)He would have stayed in its belly until the Day they are raised.(144)Then We threw him into the wilderness, and he was sick(145)And We made a gourd tree grow over him.(146)Then We sent him to a hundred thousand, or more(147)And they believed, so We gave them enjoyment for a while(148)""[Surat As-Safat –The Aligners verses 139-148]

Stories of the Prophets, Ibn katheer, Vol. 1/396, and History of the Prophets and Apostles, Dr. Wasfi p. 265.

Lineage, Time and biography:

Opinion of Muslim historians:

Muslim historians agreed that Younis is the son of Matthew. Ibn Qutaiba said: God sent him after Elias to Nineveh¹. And it was said: The whale swallowed him on the Jordan river, and swam up the Tigris, then up to Nineveh in nowadays Mawsel. His message was preached after his journey in the belly of the whale.²

Yunus message can be summarized in the (Old Testament) as follows: God inspired Yunus to go to the people of Nineveh and guide them, as their evil sins proliferated. Younis wished to flee to St. Takla. He boarded a ship in Jaffa and was heading to St. Takla running away from God. God sent a wind disturbing the sea and the ship was sinking. Yunus was asleep during this time, the ship captain asked him to call upon God to save them. Younis was blamed for this calamity which has befallen them, and asked him about his the situation. He stated that he was Hebrew, and afraid of the Lord God, who created sea and land. They be or become pessimistic of his presence and asked what would inhabit the sea. He said:”””Throw me in the sea, the Sea will be calm, because I am the cause of this great storm”. So they threw him in the sea and God sent a whale that swallowed Jonah. He stayed in the whale for three days and nights.

Jonah asked the Lord God to escape the belly of the whale, as mentioned in Jonah’s Journey, so God ordered the whale to return him to mainland.

God suggested again to go to Nineveh, and communicated the message that was revealed to him. When he entered the city, he said: “After forty days, Nineveh will be destroyed. The people of Nineveh all believed then in God and began a fast and all wore sackcloth,. The King of Nineveh, left his throne and wore sackcloth as all the people of Nineveh, and sat on the ash. The King and his lords order the people to call upon God and plead to Him, and God became pleased with them.

Beliefs in the message of Yunus (PBUH):

God said in the Quran that Younis is a Messenger who received inspiration from Him, as He stated in Surat Al-Nisa:””” We have inspired you, as We had inspired Noah and the prophets after him. And We inspired Abraham, and Ishmael, and Isaac, and Jacob, and the Patriarchs, and Jesus, and Job, and Jonah, and Aaron, and Solomon. And We gave David the Psalms(163)”””[Surat An-Nisa – The Women verse 163].

¹ Knowledge p. 24, City on the Tigris, the Kasbah of Assyria, location near Mosul, which is now ruined.

And he preached the Oneness of his Lord saying:””” And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.”””[Surat Al-Anbiya verse 87].

His story in the book of Allah shows that he repented from his sin, and asked forgiveness from his Lord, and that God heard him and forgave him. Indicating the notion of sin, repentance, and forgiveness in his message.

The presence of Yunis in the belly of the whale safely indicate a miracle in his doctrine, and in verse (Younis was of the messengers) affirms that belief in the message of the Apostles is a must. And of course, Yunus recounted to his people that he praised his Lord while in the whale, and had it been otherwise he would have been there until Judgment Day, which indicates that he carried in his doctrine the notion of resurrection. The encounter with the whale refers in his doctrine to trials, tribulation, and germination. All referring to the power of God and his creation.

God stated that the people of Yunus surrendered to Allah, believing in the oneness of God, and all beliefs that we mentioned, including the ability of God to the torture of sinners, but also destroy them, as He destroyed nations who disobeyed their Lord, and that He doesn't abandon the believers as Allah said:””” If only there was one town that believed and benefited by its belief. Except for the people of Jonah. When they believed, We removed from them the suffering of disgrace in the worldly life, and We gave them comfort for a while”””[Surat Younis – Jonah verse 98].

The relatively short time between the Prophets of the Israelites, seems as if the call took place in a single timeframe. Especially that these calls came in a specific spot of the Earth, among people who are descendants of one man who is Israel, and who follow one book which is the Torah, the book of Moses. The true doctrines was preached by Apostles and the faithful amongst them. We believe that the goal of sending messengers to the people of Israel frequently, was to instate the faith of believers, maintaining the correct doctrines which have been passed down by the righteous ones, try strengthen the faith in the hearts of the shaky and undecided. And to beat the disbelievers, callers of atheism, and Renegades who cannot be reformatted, and the ones whose hearts do not comprehend te message of Allah.

Section XX¹

Zechariah and John Peace be Upon Them

Mention in the Qur'an:

””” And Zechariah, and John, and Jesus, and Elias-every one of them was of the upright.(85)”””[Surat Al-An am – The Cattle verse 85]

¹ Stories of the Prophets, Ibn Katheer Vol. 2/347; and History of the Prophets and Apostles, Dr Wasfy, p. 271.

Zechariah: Lineage and Time:

Lineage and Time according to Muslims:

It was said that Zakaria is the son of Azen of Borkia¹, and he and Imran son of Matan of Ieqam were descendants of David the Prophet, who in turn is from the descendants of Judah son of Jacob, and they lived during the same time. Zakaria married Isaie (Also known as Mary) who was the sister of Mary the daughter of Imran. Her mother was Mary Anne. Yahya (John) and Issa (Jesus), were cousins. Zechariah was a carpenter and was accused by the Jews of having committed adultery with Mary, so he was killed by cutting a tree and he was cut with it². And it was also said that he was the son Paswa of Judah of Jacob.³

And it was said that Zechariah was the son of Yahya, who is the son Burkia of Judah. Others stated that he was born to Solomon, sent by God to the Israelites after they returned from Babylon and indulged in sin. His wife Isaie, daughter of Faykud, was the sister of Hanna who was married to Imran. It was also said that Zechariah married the aunt of Mary Anne and not her sister, as narrated by Ibin Qutaybiya.⁴

Zechariah in the Old Testament:

We should mention something about Zechariah who was mentioned in the Old Testament to differentiate between him and Zechariah, who is mentioned in the Quran, and I have investigated this due to what we've seen from some writers mixing between them. Saying that God sent him to Israel after their returning from Babylon, and that he is the son Burkia, makes one believe that Zechariah is the son of Burkia son of Nemesis, who fled with his grandfather from Babylon to Jerusalem with Zirr of Babylon of Shealtiel, and Ezra and other Jewish leaders.⁵

Zechariah who is mentioned in the Christian books:

In the Gospel of Luke it was stated that in the days of Herod the King, there was priest named Zacharias, who was of the Appiah and his wife was one of the daughters of Aaron, and her name Elizabeth. Both were righteous before God, abiding by all the commandments of God with out hesitation. They were childless because Elizabeth was barren, and they were both elders.⁶

Then the Christian historians said that Zechariah entered the temple, and the Angel of the Lord appeared to him, revealing to him that his wife will bare a son named John, and that this child will guide many of the children of Israel to God. Zechariah asked the Angel: "How do I know this? I am old and my wife is advanced in age" The angel answered: "I am Gabriel standing before

Collector Statement 7/172- Knowledge p. 24¹

The Meaning of Spirit Vol. 1/561.²

The Major Classes 1-55.³

Facilitate Vol. 1/105, and 3/32⁴

Nehemiah 12: 1, 4, 16.⁵

Christian sources state that the Gospel of Luke was written in 63 A.D. in the land of the Romans, and that Luke was not of the twelve apostles. Student's Mentor P. 223, 224, and the Gospel of Luke, A Friendly Letter to Theophilus as mentioned in the introduction.⁶

God, and was sent to you, now you be silent and not able to speak until that day comes, it is because you did not believe”¹.

By this, Zechariah was sent to the Israelites before the birth of Christ, after Elias and Elisha by nearly seven hundred years according to the dates mentioned before. Perhaps during this time, there were other revelations not mentioned by God.²

The Qur'an Explains Zechariah's Lineage and Time:

The Quran narrows the time of Zechariah, he was contemporary to Mary the mother of Jesus, he was her patron, God said: (And she was guaranteed by Zakaria). His message was before the birth of Jesus, son of Mary.

Lineage and Time of Yahya (John):

Yahya was the son of Zechariah (peace be upon them) and was a contemporary of Jesus, son of Mary, as evidenced by the context of the verses, because while Zechariah sponsored Mary, he asked God for an heir:

The Beliefs in the Messages of Zechariah and Yahya (peace be upon them):

There is no doubt that both Zechariah and Yahya were prophets of Israel who carried the message of God to call their own people into believing in Allah and follow his messengers, embrace the correct beliefs, and avoid the worship of their forefathers. And to worship God alone with no partners or associates.

Divinity and Oneness:

In the call of Zechariah to his God he uses the term (Lord). This demonstrates his belief in Deism to which he called his people, the Almighty said:”” And Zechariah, when he called out to his Lord, "My Lord, do not leave me alone, even though you are the Best of heirs(89)””[Surat Al-Anbiya – The Prophets verse 89]

The Almighty said:”” Thereupon Zechariah prayed to his Lord; he said, "My Lord, bestow on me good offspring from Your presence; You are the Hearer of Prayers””[Surat Ali –Imran – The Family of Imran verse 38]

The Almighty said:”” My Lord, how will I have a son”” [Surat Ali –Imran verse 40]

Luke 1/18-20¹

² The Almighty said:”” Some messengers We have already told you about, while some messengers We have not told you about. And Allah spoke to Moses directly””[Surat An-nisa-The Women verse 164]

The Almighty said:”” We sent messengers before you. Some of them We told you about, and some We did not tell you about(78)””[Surat Ghafir – The Forgiver verse 87]

The Almighty said:”” He said, "My Lord, give me a sign." He said, "Your sign is that you will not speak to the people for three nights straight(10)””[Surat Maryiam – Mary verse 10]

Of course, the call to have faith in the Lord of the worlds, includes the call to believe in the oneness of God described by Zechariah, he said: “**Hearer of supplication**”” while praying, showing he believed no other advocates exist with Him.

Miracles:

This includes Zechariah’s call to have faith in miracles, and that God is capable of everything. Thus asking:”” My Lord, bestow on me good offspring from Your presence””[Surat Ali Imran – The Family of Imran verse 38]

Knowing fully that he has reached the age where he cannot longer produce offspring, where the reproductive function is totally ceased, but especially knowing that his wife is infertile incapable of reproduction.

Zachariah called his Lord for a son, and is sure that he and his wife are incapable of reproduction, but he believes in God and in His ability, He does whatever He wishes. Believing that he and his wife were a creation of nothing, he believed however that his Lord is able to grant him an offspring, and thus:”” He said, "My Lord, my bones have become feeble, and my hair is aflame with gray, and never, Lord, have I been disappointed in my prayer to you(6). "And I fear for my dependents after me, and my wife is barren. So grant me, from Yourself, an heir(7)To inherit me, and inherit from the House of Jacob, and make him, my Lord, pleasing(8)””[Surat Marym – Mary verses 4-6].

Zechariah appeared surprised when he knew he and wife would have a child as a result of joy and not doubt, and this is a normal human reaction. He never doubted the ability of God to reveal a miracle, but the surprise made him wonder how he would be youthful again. The story of Zechariah is similar to that of Abraham's wife before:”” She said, "Alas for me. Shall I give birth, when I am an old woman, and this, my husband, is an old man? This is truly a strange thing(72)””[Surat Hud verse 72]

The miracle embraced Zechariah and wife. And had it not happened it would have been accompanied by an obstinate challenge by doubters to the prophecy of Zechariah, but it occurred to them and under their eyesight, and as a result became evident that Zechariah was close to his Lord. And to obey him means obeying the commands of God and being guided by him is guidance from God. Especially associated with this miracle was God’s order to Zechariah’s not to speak to anyone for three days¹:”” He said, "My Lord, give me a sign." He said, "Your sign is that you will not speak to the people for three nights straight(10)””[Surat Maryiam – Mary verse 10]

¹ We believe that the word: (not) here is negative, that Zacharias had lost speech for three consecutive nights. As his sexual organs returned to normal function, his vocal cords lost function for a specific period. And thus this miracle can be observed by all people. This is to emphasize people’s awareness to it, and directs them to reflect on God’s ability.

The Message and Heavenly Scripture¹:

Calling people to believe in the messages of the Apostles was natural in Zechariah's message. And in doing so, he was only doing what he believed in. He believed in Jacob and The Descendants and the prophets of Israel (Jacob). The proof is in what he says: "" So grant me, from Yourself, an heir (5) To inherit me, and inherit from the House of Jacob, and make him, my Lord, pleasing(6). ""[Surat Maryiam – Mary verses 5-6]

But it was Zakaria believes in prophecy daughter before birth, God said: "" Allah gives you good news of John; confirming a Word from Allah ""[Surat Ali Imran – The Family of Imran verse 39]

And this verse has shown that Yahya believes in Christ before he saw him: "" So the angels called him while he was standing in prayer in the chamber, "Indeed, Allah gives you good tidings of John, confirming the word from Allah and [who will be] honorable, abstaining [from women], and a prophet from among the righteous. "" [Surat Ali-Imran – The Family of Imran verse 39].

And the word from Allah here is in reference to the Messiah "" The Messiah, Jesus, the son of Mary, is the Messenger of Allah, and His Word that He conveyed to Mary, and a Spirit from Him. So believe in Allah and His messengers ""[Surat An Nisa – The Women verse 171].

Disobedience and Fearing Allah:

Allah says in response to Zechariah's supplication: "" So We answered him, and gave him John. And We cured his wife for him. They used to vie in doing righteous deeds, and used to call on Us in love and awe, and they used to humble themselves to Us(90) ""[Surat Al Anbiya – The Prophets verse 90].

In this, we see evidence that the believer must fear God and be wary of his revenge. And work on righteous deeds in order to gain His reward and mercy. The believer is the one who believes in God's reward and punishment, and believes that disobedience brings hardship. The ones whom God favors are the ones avoiding sin as stated in the verse in which Allah describes: "" And kind to his parents; and he was not a disobedient tyrant(14) ""[Surat Maryam – Mary verse 14].

God has shown how Zechariah called his people to avoid sins, and make armaments by praising God, and comply with the saying of the Almighty: "" And remember your Lord much, and praise in the evening and the morning ""[Surat Ali Imran – The Family of Imran verse 41].

And the Almighty said: "" And he came out to his people, from the sanctuary, and signaled to them to praise morning and evening(11) ""[Surat Maryam – Mary verse 11].

History of the Prophets and Apostles, Dr Wasfy, p. 280 ¹

Section XXI

The Messiah 'Jesus son of Mary' ¹

The Messenger of God, God sent Issa to guide the Israelites and giving him the Bible; the Holy Scripture. There was no other prophets between him and the Prophet of Islam. Allah's Apostle said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one." Narrated by Muslim, explained by Al-Nawawi.

The Quran explains how Mary carried Jesus without any human intervention. This miracle occurred when by the will of God Almighty.

The Qur'an has mentioned the story when Mary adopted an eastern location away from her family. God sent her the angel Gabriel appearing as a human being. She sought the protection of God from him but he said: "I am only a Messenger of your Lord to bestow on you a faultless child". She replied: "How can I conceive a child when no man has ever touched me and I was not a prostitute? He told her: "Your Lord wished this, it is easy for Him, he will be a miracle and mercy from Him and it is a confirmed matter".

God granted Jesus support for his mission and many miracles by the permission of Allah the Almighty. According to the Qur'anic texts, Jesus was not killed nor crucified. He was lifted to God alive and lives in heaven. In the Islamic texts, he will return to earth before the day of resurrection to spread Justice and kill the Antichrist.

As the rest of the prophets in Islam, Jesus was a Muslim calling people to Islam and to follow the right path was thus his call was to God Almighty. Islam rejects and refuses the notion that Jesus is the Lord and the son of God. He is a normal human being as were the rest of the Apostles. God has chosen him for his message and to worship God alone.

In Islam, God Almighty has no partner and the oneness of Allah is stressed. The Qur'an reveals titles such as Christ, though it is not consistent with the some Christian belief that he is Mary's son and a worshipper of God, Abdullah. The mortal Messiah predicted the arrival of Mohammed (PBUH).

The Almighty said: "" And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic." [Surat As-Saf – The Ranks verse 6]

Simple profile for Jesus(PBUH), son of Mary and his mother

This is a simple profile for Jesus, son of Mary and his mother. Mary is a descendant of the Prophet Dawood (PBUH), and her father is Imran, a leader of the Israelites in his day. Her mother was Hannah , the daughter of Fakudh who was the son of Cain. She was a devoted

worshipper. Zachariah was the Prophet of his time and was married to the sister of Mary; Ishbah. According to some resources, Zachariah was her aunt's husband, but it is agreed that her name was Ishbah (Ishyah). The mother of Mary was infertile and on one day she saw a bird with an offspring, and desired a child. She vowed to God that if she carried; her child would be a servant to the Lord in Jerusalem. Then she and her husband carried Mary (PBUH).

““But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, "And the male is not like the female”” [Surat Ali – Imran – The Family of Imran verse 36]. At that time, it was common to vow one of their sons to serve in Jerusalem:””And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah](36).”” God accepted the vow of Mary and responded to her call.

Narrated by Abu Huraira: "The Prophet said, 'No child is born but that, Satan touches it when it is born where upon it starts crying loudly because of being touched by Satan, except Mary and her Son.' Abu Huraira then said, "Recite, it you wish: "And I seek Refuge with You (Allah) for her and her offspring from Satan, the outcast." [Surat Ali-Imran verse 36]¹, ””So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah””[Surat Ali-Imran – The Family of Imran verse 37]

Many commentators said that her mother wrapped her newborn and left to the mosque. She handed her over to the priests living there. They disagreed on whom would guarantor her. Zechariah was among them and have wanted to raise her for his wife’s sake. Mary was his wife’s niece or grand niece. They asked to cast a challenge among each other. Destiny was on his side, and he took care of Mary as the aunt is of equal status to the mother.

The Almighty said:”” That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed.””[Surat Ali-Imran – The Family of Imran verse 44]

Each of the priests placed a pen known to be theirs, then carried them and placed them in. They ordered a gonadarche boy to choose one and Zachariah’s pen emerged.

They asked a second trial and they threw their pens in the river and agreed that the owner of the pen which floated against the river flow would be the winner. Zachariah’s pen travelled opposite of the river flow. And then they asked him for a third trial, agreeing that owner of the pen travelling with the flow of water while the other pens travelled uphill would be the successful guarantor of Mary. Zachariah’s pen emerged following the water flow and he was the custodian of Mary both legitimate and deserving.

The Almighty said:””Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from

¹ Shahih Bukhari, Hadith number 4548

Allah . Indeed, Allah provides for whom He wills without account.""[Surat Ali-Imran – The Family of Imran verse 37]

Zachariah granted Mary an exclusive place of worship in the mosque. She worshiped God and a facilitator to the needs of the mosque. She worshiped night and day and was an example for worship among the Israelites. Many of the circumstances surrounding her made her appear dignified and honorable. Whenever Zachariah entered her place of worship, he would find strange out of season fruits. There would be summer fruits during winter, and winter fruits in the summer and would ask:"" O Mary, from where is this [coming] to you"", and she would respond:"" It is from Allah"" Meaning Allah provided me with this:"" Indeed, Allah provides for whom He wills without account."

Then and there Zachariah asked his Lord for a child although he was at an advanced age:"" "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."

Some of scholars narrated that he said: O' Lord, You have granted Mary, the untimely fruit, bless me with a son at an untimely age. And God answered his call.

Gospel Angels to Mary

The Almighty said:""And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.(42) O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer].(43)""[Surat Ali-Imran – The Family of Imran verse 42-43]

God states Mary's selection among the global women of that time, that is the creation of a child without a father to become an honorable prophet"" He will speak to the people in the cradle ""[Al-Imran, verse 46].

At a young age he would preach them to worship God alone with no partners or associates, as would he at an older age. God demonstrated here that the Jesus would reach an older age and remaining preaching to God as a senior. She was ordered to prolong her worship, prostrate and bow to be worthy of that dignity and to thank God for this blessing. It was said that she prayed until her feet blistered. May Allah have mercy on her and her parents.

Narrated by Anas [May Allah be pleased with him] that the Prophet (PBUH) said: "Sufficient for you among the women of mankind are Mariam bint 'Imran, Khadijah bint Khuwailid, Fatimah bint Muhammad and Asiyah the wife of Fir'awn."¹

The story of how Mary conceived Jesus

When Mary was addressed by the gospel angel singling her out by Allaah, and that would give birth to a faultless child; a Prophet with pure cream supported by miracles; she was surprised by the notion of baring a child without a father. She did not have a partner, nor was she married. She was informed by the angels that God is able to perform this. She then was elated that, conferred and submitted herself to the command of Allah. She realized that this would bring great

Sahih At-Tirmithi, Hadith number 3878 ¹

tribulation. This would cause people to speak ill of her, because, for they do not know the fact of the matter, but look at the situation with great incredibility. The Almighty said:”” [And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah]””[Surat Ali-Imran – The Family of Imran verse 45].

She would often leave the mosque at the time of her menstrual period or when she needed to water or food. One day, she left to attend some of her affairs and “” withdrew “” meaning she was alone east of the Al-Aqsa Mosque as God sent forth his spirit Jibreel:”” he represented himself to her as a well-proportioned man.”” She said:””Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah .””[Surat Maryam – Mary verse 18]. “”He said, "I am only the messenger of your Lord to give you [news of] a pure boy.””[Surat Maryam verse 19]. The angel said:”I am not human but God sent me here to bestow on you a faultless child”.

“”She said, "How can I have a boy while no man has touched me and I have not been unchaste?””[Surat Maryam verse 20]. She asked:”How can I bare a child knowing that I am unwed and a virgin. “”She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah ; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is(47) And He will teach him writing and wisdom and the Torah and the Gospel(48)””[Surat Ali-Imran-The Family of Imran verse 47-48]

He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.””

The angel replied, God promised he will create from you a child without a man, and you will not be an adulteress. And this is a miracle of God in His land.

And in reference to “”It is easy for Me”” [Mary, verse 21] God intends to show his great power doing what He wills. And”” We will make him a sign to the people “” Allows His creation in this case be proof of the completeness of God’s creation, for God created Adam from no male or female, and created Eve from a male without a female, and created Jesus from a female without a male, creating the rest of creation of male and female. The Almighty said:””And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel””[Surat At-Tahrim – The Prohibition verse 12]

More than one scholar stated that Gabriel blew into the pocket of Mary, conception was complete, just as women would carry as a result of intercourse with her husband. And blowing into the pocket means that she gave Gabriel part of her right pocket.

Since the Holy Spirit blew into her pocket, the breathe went into her, as the Almighty said:”” So she conceived him, and she withdrew with him to a remote place(22)””[Surat Maryam – Mary verse 22]

It is because Mary, while pregnant was wary with her situation. She knew that many people would speak ill of her. When she showed signs of pregnancy, the first Israelite to notice was

Joseph the son of Jacob, a carpenter. He was her cousin, and had this great wonder knowing her great piety, religious manner, and her devotion to worship. He saw that she was pregnant although being unwed. One day he said: O Mary, Will plants grow without seeding?

She said: "Yes, Who created the first plants?"

Then he said: "Can there be a child without a male?"

She said: "Yes, God created Adam without a male or female."

He said: "Tell me your story."

She said: "God brought good news to me

""And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah](45) He will speak to the people in the cradle and in maturity and will be of the righteous(46)""[Surat Ali-Imran – The Family of Imran verse 45-46].

A similar dialogue happened between her and Zechariah.

Narrated by Mujahid:" Mary said that Zechariah would speak with her in private but among people he would praise God near my belly."

Mohammed bin Ishaq states that it became famous in Israel that she is pregnant, and no one previously had been spoken ill of to the extent spoken about the family of Zechariah.

He said, some heretics accused her of adultery with Joseph, who would worship with her at the mosque, and that is why Mary retired to a secluded place.

The Birth of Jesus

""And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten.""[Surat Maryam – Mary verse 23]. The pains of birth forced her to hold trunk of the palm, in Bethlehem. She wished death because she knew that people will accuse her and not believe if she came to them with a child in her hand, although they may have known that she was a devoted pious worshipper and was raised in a house of prophecy. She carried such a burden of worry as she hoped for death before this ceasing to exit.

""But he called her from below her"" And there are two interpretations of who spoke here: One suggested that it was Gabriel, and the other suggested it was her son Jesus

"Do not grieve; your Lord has provided beneath you a stream.""[Surat Maryam verse 24]

""And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.""[Surat Maryam verse 25] He mentioned food and drink, and therefore said ""So eat and drink and be contented""[Surat Maryam verse 26]

Some narrated that it was a dead trunk while others said it was a living tree. Possibly a Palm but surely unfruitful because the birth date was in the winter time, at a time when trees are fruitless. And this shows the gratitude towards God:”” it will drop upon you ripe, fresh dates””[Surat Maryam verse 25] as nothing was better to a woman than fresh wet dates.

“”And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.’”[Surat Maryam verse 26]

She was advised to indicate she was fasting if she encountered any human. Abstaining from speech and food was a form of fast then.”” Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.(27) O sister of Aaron, your father was not a man of evil, nor was your mother unchaste(28)””[Surat Maryam verse 27-28]

When they saw her with her son, they said:”” You have certainly done a thing unprecedented”” meaning a doing great evil, and then told her:”” O sister of Aaron”” This identifies that she had a brother named Haroon which was never mentioned in the story of her birth. There is no evidence however that she indeed had a siblings. And Allah knows best.

Mughira bin. Shu'ba reported: When I came to Najran, they (the Christians of Najran) asked me: You read" O sister of Harun" (i. e. Maryam) in the Qur'an, whereas Moses was born much before Jesus by some time. When I came back to Allah's Messenger (may peace be upon him) I asked him about that, whereupon he said: The (people of the old age) used to give names (to their persons) after the names of Apostles and pious persons who had gone before them.

Jesus speaks in the Cradle

When Mary was in a distressed situation:”” So she pointed to him”” asking them to speak to him, so that you are answered.

Then they said:“” They said, "How can we speak to one who is in the cradle a child?””[Surat Maryam verse 29]. “How do you refer us to ask the little boy, an infant in its infancy does not know, and this only because you taunt and mock us.

Then:”” [Jesus] said, "Indeed, I am the servant of Allah . He has given me the Scripture and made me a prophet.(30) And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive(31) And [made me] dutiful to my mother, and He has not made me a wretched tyrant.(32) And peace is on me the day I was born and the day I will die and the day I am raised alive.(33)””[Surat Maryam verse 30-33]

The first words uttered by Jesus son of Mary were:” ”Indeed, I am the servant of Allah “ Admitting worship and subjugation to God his Lord, in contradiction to what the oppressors claim that he is the son of God

Allah Almighty says:“”The Jews say, "Ezra is the son of Allah "; and the Christians say, "The Messiah is the son of Allah ." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded?(30) They have taken their scholars and monks as lords besides Allah , and [also] the Messiah, the son of

Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.(31)'''[Surat At Tawbah – The Repentance verses 30-31] . Jesus is his slave and Messenger, not his son.

Allah Almighty said:'''Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path(51)'''[Surat Ali-Imran – The Family of Imran verse 51]

Allah Almighty said '''They have certainly disbelieved who say, " Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah , my Lord and your Lord." Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers(72) They have certainly disbelieved who say, " Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment(73)'''[Surat Al-Ma Idah – The Table Spread verse 72-73]

Allah Almighty said '''O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs(171) Never would the Messiah disdain to be a servant of Allah , nor would the angels near [to Him]. And whoever disdains His worship and is arrogant - He will gather them to Himself all together.(172)'''[Surat An Nisa – The Women verses 171-172]

He then cleared his mother from the ignorant accusations: '''And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah . And I cure the blind and the leper, and I give life to the dead - by permission of Allah . And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.(49) And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.(50)'''[Surat Ali-Imran – The Family of Imran verses 49-50]

God does not give the prophecy to whom they claim, God damn them, as Allah says:''' And [We cursed them] for their disbelief and their saying against Mary a great slander(156)'''[Surat An Nisa – The Women verse 156]

A sect of the Jews at that time claimed that Mary committed adultery and conceived during menstruation, God cursed them, so He cleared her name and stated that she was honest, and that her son was a prophet among the Great Five:''' The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.'''[Surat Al Ma-Idah – The Table Spread verse 75]

Then he said:”” And [made me] dutiful to my mother, and He has not made me a wretched tyrant (32)””. Surat Maryam verse 32]. Saying that he was dutiful towards his mother, making it clear that there exists no other parent. Glory be to Allah, who created and gave each the same steadfast -Tafseer Ibn Katheer- Creating Adam and Eve without parents and creating Jesus without a father and having lineage claim only through his mother.

If you believe in holy books, you should believe in all what we mentioned since it is from the Qura, the last of the holy books, peace be upon Jesus and to all the prophets and Apostles. that Jesus, son of Mary was created by Allah without a father. He is not the son of God as you claim, He created him as was his creation to Adam, without father or mother.

The Descent of Jesus:

Jesus was a Prophet among the great close prophets of God. God secluded him to to be born of a mother without a father, and Mary the mother of Jesus was a distinct worshipping woman who worshipped in the mosque and God blessed her. God Almighty said:”” So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah . Indeed, Allah provides for whom He wills without account(37).””[Surat Ali-Imran – The Family of Imran verse 37].

Zechariah gave Mary an honorable place in the mosque so that she may worship God alone, and she was devoted to the worship of God day and night. Whenever Zechariah entered her chamber he would find summer fruits during winter, and winter fruits during summer. He then asked about the matter. She responded:””She said, "It is from Allah . Indeed, Allah provides for whom He wills without account(37).””[Surat Ali-Imran – The Family of Imran verse 37] .

The gospel angels informed Mary of God’s choice for her, The Almighty said:”” And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds(42)””[Surat Ali-Imran – The Family of Imran verse 42].

The angels heralded Mary the choice of God for her from all other women of that time, that is the creation of her child without a father, and heralded the arrival of the Honorable Prophet:”” He will speak to the people in the cradle and in maturity and will be of the righteous.(46)””[Surat Ali-Imran – The Family of Imran verse 46]. Meaning that he; as a youngster; he would preach people to worship God alone with no partners or associates, as well as in his older age. This demonstrates that Jesus lived to a senior age preaching to God. Mary was ordered to excessive worship, prostrate, and bow to be eligible for this honor and thank this blessing. It was said that she would pray until her feet blistered , may Allah be pleased with her. Narrated by Anas [may Allah be pleased with him]: That the Prophet (PBUH) said: "Sufficient for you among the women of mankind are Mariam bint 'Imran, Khadijah bint Khuwailid, Fatimah bint Muhammad and Asiyah the wife of Fir'awn.(Faroh)"

Duration of the Stay of Jesus on Earth after his descent:

Jesus will live 40 years on Earth. During this time, people will live in prosperity, peace, and justice. This is evidenced above from the hadeeth of Abu Hurayrah that the Prophet (PBUH) said: "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary...He will live forty years then die and be prayed for by Muslims".

Abu Huraira interpreted the saying the of the Almighty: ""And indeed, Jesus will be [a sign for] knowledge of the Hour"" as Jesus will stay on Earth for 40 years, which will pass as four years, during which he will complete pilgrimage and Umra.¹

Hajj of Jesus, peace be upon him:

Narrated by Abu Huraira (Allah be pleased with him), narrating from Allah's Apostle (may peace be upon him) who said: By Him in Whose Hand is my life. Ibn Maryam (Jesus Christ) would certainly pronounce Talbiya for Hajj or for Umra or for both. [Sahih Muslim Vol II pp 915].

Meaning that Jesus will commit pilgrimage from Fijj, which is a road between Mecca and Medina entering Ihram for Umrah to complete either the Hajj, Umrah, or both.

Killing of the Antichrist:

Narrated by Abu Hurayrah that the Prophet (PBUH) said: "There is no prophet between me and him, that is, Jesus (PBUH). He will descent (to the earth). When you see him, recognize him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him"²

The definition of the Gospel:

The Gospel or the Bible, known to Christians as the collection of books revealed by God. They include information about the creation of the world and redemption, and also included the history of the treatment of God to his people, the prophecies to the end of time, religious and moral advice that fits all beings at all times.

The Gospel originates from the Greek word meaning the good news.

Islamic view of the Gospel:

Islam's view of the Gospel is that it is one of the holy books revealed to Prophet Jesus Christ, and is mentioned in Qur'an in many verses, including: ""And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous(46) And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is

Al-Tuwayjari, Hamoud; It-hah Al-Jamaa, Vol. III pp. 95¹
Imam Ahmad Bin Hanbal Vol 15 pp. 153, Hadith numbered 9270²

those who are the defiantly disobedient.(47)'''[Surat Al Ma-Idah – The Table Spread verses 46-47]

Muslims believe that the Gospel among people today is not the Gospel of Jesus Christ(PBUH), but it has been altered and changed.

Mention in the Quran: ¹

The Almighty said:'''The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food.'''[Surat Al Ma-Idah – The Table Spread verse 75]

And He said:'''And when Jesus brought clear proofs, he said, "I have come to you with wisdom and to make clear to you some of that over which you differ, so fear Allah and obey me (63) Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path (64) But the denominations from among them differed [and separated], so woe to those who have wronged from the punishment of a painful Day (65)'''[Surat Al- Zukhruf – The Ornaments of God verse 63-65]

Jesus' Lineage and Time:

We have seen how Jesus was a contemporary of Yahya the son of Zechariah (peace and blessings be upon them), and it is a descendant of David from the tribes of Judah, according to the Muslim scholars. If we refer to the Christian references we find a difference between the scripture of Matthew and Luke when it comes to the lineage of Christ. We will refer to these sources to determine the lineage of Christ and his relationship with the other prophets.

In the Gospel of Matthew, The First Volume: Book of the birth of Jesus Christ, the son of David of Abraham. Abraham gave birth to Isaac, Isaac bore Jacob, Jacob bore Judah and his brothers, Judah bore both Pharez and Zarkh, Pharez bore Esrom, Esrom bore Aram, Aram bore Amminadab, Amminadab bore Naason; Naason bore Salmon, Salmon bore Boaz from Rachab, Boaz bore Obed from Ruth, Obed bore Jesse, Jesse bore David the King, King David bore Solomon from Bathsheba, Solomon bore Rehoboam, Rehoboam bore Abia, Abia bore Asa, Asa bore Jesophat, Jesophat bore Joram, Joram bore Oziah, Oziah bore Joatham, Jotham bore Achaz, Achaz bore Ezekias, Ezekias bore Hezekiah, Hezekiah bore Manasseh, Manasseh bore Amon, Amon bore Josiah, Josiah bore Jechonias and his brothers during the exile to Babylon. After the exile to Babylon, Jechonias became the father of Salathiel, Shealtiel bore Zerubbabel, Zerubbabel bore Abiud, Abiud bore Eliakim, Eliakim bore Azor, Azor bore Sadoc, Sadoc bore Achim, Achim bore Eliud, Eliud bore Eleazer, Eleazer bore Matthan, Matthan bore Jacob, Jacob bore Joseph. Joseph was the husband of Mary, mother of Jesus called the Christ. There were fourteen generations from Abraham to David, and fourteen generations from David to the exile to Babylon, and from the exile of Babylon to Jesus were fourteen generations.²

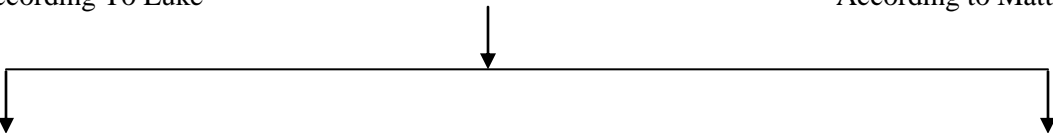
² Mathew Vol I/1-17

History of the Prophets and Apostles, Dr. Wasfi p.285 ¹

The Gospel of Luke: Jesus begun his calling when he was thirty years old, and was thought to be the son of Joseph, Heli, of Matthat, of Levi, of Melchi, of Janna, of Joseph, of Mattathias, of Amos, of Nahum, of Esli, of Nagge, of Maath, of Mattathias, of Semei, of Joseph, of Juda, of Joanna, of Rhesa, of Zerubbabel, of Shealtiel, of Neri, of Melchi, of Addi, of Cosam, of Elmodam, of Er, of Jose, of Eliezer, of Joram, of Matthat, of Levi, of Simeon, of Judah, of Joseph, of Jonan, of Eliakim, of Mele, of Menan, of Mattatha, of Nathan, of David, of Jesse, of Obed, of Boaz, of Salmon, of Naason, of Amminadab, of Aram, of Esrom, of Pharez, of Juda, of Jacob, of Isaac, son of Abraham.¹

After reviewing the New Testament we see that there is an agreed upon genealogy for Jesus from Abraham to David. When observing the genealogy tree beyond this we find a difference. The Gospel of Matthew places Christ as a descended of Solomon, the son Dawood (David). Where as in the Gospel of Luke, Jesus is placed as a descendant of Nathan, the son of David. In the Gospel of Matthew, Joram bore Oziah², which is different to the (Old Testament) that Joram bore Eliezer, and Eliezer bore Jose, and Jose bore Amaziah, and Amaziah bore Azariah, and Azariah born Jotham.³

We also note that the Gospel of Luke revealed the name Ezariah, making it Azariah. Noting that the altered names were those of famous Kings. We will place a table showing the dates each of them took control of Judah or Israel, placing them on the table between brackets:

David		
According To Luke		According to Matthew
		
Nathan	D.O.D. 1015 B.C.	Salomon
Matthat	D.O.D. 975 B.C.	Rehoboam
Menan	D.O.D. 958 B.C.	Abia
Mele	D.O.D. 955 B.C.	Asa
Albakim	D.O.D. 914 B.C.	Jesophat
Jonan	D.O.D. 868 B.C.	Joram

¹ Luke Vol III/23-34

Matthew Vol I/8 [†]

³ Second Kings 8, 12, 14, 20, and News of the Days 22, 24, 25

Joseph	D.O.D. 885 B.C	Oziah
Judah	D.O.D. 878 B.C	Joatham
Simeon	D.O.D. 837 B.C.	Achaz
Levi	D.O.D. 810 B.C.	Ezekias
Matthat	D.O.D. 757 B.C.	Hezekiah
Joram	D.O.D. 741 B.C.	Manasseh
Eliezer	D.O.D. 726 B.C.	Amon
Jose	D.O.D. 697 B.C.	Josiah
Er	D.O.D. 642 B.C.	Jechonias
Elmodam	D.O.D. 640 B.C	Salathiel
Cosam		
Addi		
Melchi		
Neri		Yeknia
Shealtiel		Shealtie
Zerubbel		Zerubbel

From Noah to Jesus (peace be upon them) Date of birth ¹

We have Christ's lineage from the point of view of Christianity, we believe it appropriate to recall some of the dates that define the time of some prophets according to Christian historians, so that the reader has an idea of the link between the Apostles and prophets who we and others believe in, according to their own ideologies. We will mention these dates from the birth of Noah to the time of the Messiah; Jesus son of Maryam (peace be upon them).

Event	Date(B.C.)
The birth of Noah	2948
Noah's death at age 950	1998
Birth of Ibrahim	1996
Ismail's birth when his father's age was 86 years old	1910
Destruction of Sodomites and the survival of Lot and his family	1896
Birth of Isaac	1896
Birth of Jacob when Isaac was 60 years old	1836
Ibrahim's death at 175 years old	1820
Death of Ismail at 137 years old	1773
The birth of Reuben Ben Jacob from Leah's	1758
The birth of Shimon Ben Jacob from Leah	1757
The birth of Levi Ben Jacob from Leah	1756
The birth of Judah Ben Jacob from Leah	1755
The birth of Joseph Ben Jacob from Rachel at the age of 91	1745
The birth of Benjamin Ben Jacob from Rachel	1731
Isaac's death at the age of 180 years	1716
The death of Jacob at the age of 148	1689
The death of Joseph at the age of 110	1635
The death of Levi at the age of 137	1619
The birth of Aaron	1574
The birth of Moses	1571
The death of Aaron at the age of 123	1452
The death of Moses at the age of 120	1451
The birth of the Prophet of Israel (Samuel)	1155
The Israelites request that Samuel be king	1096
The birth of David	1085

David kills Goliath	1062
Death of the Prophet Samuel at the age of 98	1057
The birth of Solomon	1033
The death of David at the age of 70	1014
Death of Solomon	975
The emergence of Elias	922
Elias kills the false prophets of Baal	908
Death of Elias	896
Departure of Elisa to Damascus	884
Death of Elisa	839
Emergence of Jonah	823
Desolation of Jerusalem by Nebuchadnezzar	588
Zacharias prophecy according to Roman calendar	5
Birth of John according to Roman calendar	4
Birth of Jesus according to Roman calendar	4
John's Prophecy	26
John's appearance with Jesus	27
Death of John	29
Disappearance of Jesus and the crucifixion of the Jew	30
Death of Jesus	After crucifying the Jewish man

Beliefs in the message of Christ (PBUH):

Jesus Christ was the last prophet sent by God to the Israelites especially¹, to remind them of the Torah that was delivered to them, and the teachings of the previous prophets, and to show them the correct doctrines which they abandoned and converted to other false corrupt doctrines. It was narrated in Christian literature that the scribes² and Pharisees¹ were reproached for their apostasy from scriptures and their adherence to inherited traditions that were never revealed by God.

The Christian books show that he said: I was only sent to the stray sheep in the House of Israel. (Matthew 15/24), Allah says in the Quran: (And a Messenger to the Israelites) Clerks, also known as the Men of Doctrines. In origin, had duties to copy religious books, and most tended to read science and art, and interpreted doctrine and moralized of the people.

He would tell them, for example: "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others..."¹ "You blind guides, who strain out a gnat and swallow a camel! Yee snakes, sons of snakes how escape yee of the judgment of hell...Etc²."

The message of Jesus included as described in the Qur'an all basic beliefs in religion. They will be mentioned and the reader can deduce from the verses all other beliefs and faiths, including unification of God, commands, God's power, depending upon Him as well as fearing Him, and what falls under the basic doctrines such as sin and the temptation of the devil, and other matters.

Divinity, Oneness, the Message, and Miracles:

The first matter called upon by Christ is the belief in divinity and the oneness of the creator and believing in the messages of the prophets and messengers. It was the first call uttered in the cradle:" [Jesus] said, "Indeed, I am the servant of Allah . He has given me the Scripture and made me a prophet.(30)"[Surat Maryam verse 30]. It was his intent then for people to obey God and worship him alone³, and to show his people that God is both his and their Lord. That God is the Lord of the people, their King, and their God. He preached them to recognize that claiming true Lordship to God is the only way which leads to salvation, God said:" And when Jesus brought clear proofs, he said, "I have come to you with wisdom and to make clear to you some of that over which you differ, so fear Allah and obey me (63) Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path (64)" [Surat Al Zukhruf – The Ornaments of God verses 63-64].

Among the miracles which God gave Christ to prove his message, honesty and the might of God was his miracle to resurrect the dead⁴.

The Pharisees: They were the greatest sects among the Jews, they were revered by the public, most were elder wise men, and weighed traditional values of the elders with the same consideration of the Pharisees, maybe even more,
Matthew 23/14,19,23,24,33¹

³ In the Christian books: Satan offered to give Christ the entire world is bow to him, and said to him: The devil said to him, "I will give all this to you, if you will bow down and worship me." Jesus answered, "Go away Satan! The Scriptures say: 'Worship the Lord your God and serve only him.' (Matthew 23:9/10. There is a series of clauses in the books of the Christian acknowledging the oneness of God. This phrase is said to have been made by Christ:" Do not call anyone on earth your father; for One is your Father, He who is in heaven. [10](#)" Do not be called leaders; for One is your Leader, that is, Christ.(Matthew 23/9). We can clarify this sentence and statement stating that Christ was calling them to say: "There is no God but God and that Christ is the Messenger of God).

⁴ Both Jews and Christians believe that some of God's Apostles have resurrected the dead before the time of Christ Examples are Elisha and Elias whom we discussed earlier, stating that Ezekiel resurrected a great army after decomposition. (Ezekiel 37/1-10). This incident is mentioned by God saying: "'Have you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die"; then He restored them to life. And Allah is full of bounty to the people, but most of the people do not show gratitude.(243)"[Surat Al-Baqarah – The Cow verse 243]. Some Muslim historians stated that Ezekiel was a prophet of the Israelites and his message spread between the years (595 BC) to (575 B.C.). The verses relating to him in the Old Testament are fictional and far from reality.

Other miracles included healing the blind and the leper as well as several other illnesses. Jesus was quoted as saying to his people: ""Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah . And I cure the blind and the leper, and I give life to the dead - by permission of Allah . And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers(49) And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.(50) Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path.(51)""[Surat Ali-Imran – The Family of Imran verses 49-51]

The words of Christ indicate that these miracles are in accordance with the wish God¹. It is to draw their attention to the fact that God sends his messengers with miracles to prove their messages, to reassure their hearts of God's mercy when he calls them, preventing their bad omens don't lead them to self destruction.

Proof that Jesus preached in his message the faith of all the Apostles and prophets, is that he called to believing in the message of Mosses, as was required to believe in the message of Mohammed the Prophet (PBUH). This is the meaning in God Almighty's words: "" And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic (6).""[Surat As Saf – The Ranks verse 6]

Christians recognize that Jesus believes in Yahya, as he was baptized by him before the people, and that he believed in Moses and the Torah. It was stated that after healing an albino he said: Go show yourself to the priest and give the Eucharist which Moses commanded them. Then Jesus said to the crowds and to his disciples: The teachers of the law and the Pharisees sit in Moses' seat. So you must be careful to do everything they tell you.²

Resurrection, Judgment Day, Paradise, and Hell:

The notion of resurrection was included in Christ's message as it was included in the messages of other prophets, this matter has been declared since he was a boy in the cradle by stating: ""And peace is on me the day I was born and the day I will die and the day I am raised alive (33)""[Surat Maryam verse 33].

This verse shows that God creates humans in this world through procreation and childbirth, and Christ in particular was created by birth without a father, and the elements of his composition are the same composition elements of all mankind.

His speech in the cradle was the argument of Mary's innocence of prostitution: "" Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was (59)""[Surat Ali – Imran – The Family of Imran verse 59]

The Christians scriptures show a confession of Christ that the miracles shown by him are from God.(Matthew 11/27), ¹ and that people saw these miracles and recognized the ability of the Creator to achieve such extraordinary acts on the hands of humans, among them the saying of Matthew: "Now when the multitudes saw it, they marveled^[a] and glorified God, who had given such power to men (Matthew 8/9).² Matthew 23/1-3³

God who created Jesus in a human body, will allow him to die as all other human beings, and will also resurrect him like the rest of humans. Having an unusual birth does not mean that he can be free of the future ability or will of God. The words uttered at the mouth of Jesus in the cradle; as the verse shows; confirms the fact of resurrection, which without was believed by the people hearing him speak, and no doubt that these words of Christ reached many others at that time. The word: 'rebirth' addressed the gathering crowd, or some of them, whereas some have previously heard something about 'rebirth' from the message of the prophets such as Yahya or Zechariah (peace be upon them).

Of course, Jesus explained the doctrine of resurrection in his message, and this included his credo of paradise and hell. For who believes in God and follows his Messenger and enters Paradise, and who refuses the message enters Hell. The belief that there is a heaven and there is a hell is essential to believe in the message of the prophets, so everyone knows what to expect in the afterlife, no one can claim ignorance then. It even warns Believers, that the worship of Allah brings reward, and prevents his punishment. They are sincere in worship and do not involve the worship of anyone with their Lord. The proof that Christ has delivered all this is Allah's reference: "" They have certainly disbelieved who say, " Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah , my Lord and your Lord." Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers (72)""[Surat Al Ma-Idah – The Table Spread verse 72]

God said in the Quran that both the Torah and the Gospel confirmed the existence of paradise, as it was later mentioned in the Qur'an. It was revealed in these books that God promised the fighters for God eternal paradise and that if they lost their lives in this world and their possessions, they will live the real life in paradise, and will receive what much more than what they owned in this world. The Almighty said: "" Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah , so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah ? So rejoice in your transaction which you have contracted. And it is that which is the great attainment (111)""[Surat At Tawbah – The Repentance verse 111]

Jesus, before his death reminded people of the day of resurrection, the account of paradise and hell, and warned them of the departure from the obedience of God and assuring them of his message throughout his life with them. We believe that he revealed to them what God mentioned to him before his death: ""[Mention] when Allah said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.(55) And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers (56) But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allah does not like the wrongdoers (57)""[Surat Ali-Imran – The Family of Imran verses 55-57]

These verses; where God addressed Jesus the Messenger (PBUH); were not the right of Christ to keep hidden from his people, because they were not specific to him, but included all the messengers, as it carried the afterlife beliefs, reward and punishment, fear of God, and His mercy. We are confident, as we have shown, that Christ read these verses in the same language which was suggested to him by God to his people, as soon as these verses descended.

-Revelation:

The message of Christ included as well the belief in Revelation. It was normal for Christ to inform his people that his message is revealed to him from God, and that his teachings are not his own¹ but are from his Lord. God mentioned Christ among the prophets whom received revelation as mentioned in Surat Al-Nisa verse 163.

-Belief in the existence of angels and Jinn:

Among the beliefs of the message of Christ, is the belief in the existence of angels which are creatures who do not disobey God, and implement God's commands without hesitation. Also, the belief in the existence of the Jinn, and that the sinners of these creators are demons, and that it is the demons that whisper to people.

What came about the angels in the message of Christ is itself the same notion of the angels who heralded his mother Mary: ""[And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah](45)""[Surat Ali-Imran – The Family of Imran verse 45]

What came of the devil in the message of Christ is the call of the wife of Imran for God to save her daughter Mary and the son of Mary from the whispers of Satan, God said: "" But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, "And the male is not like the female. And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah]."(36)""[Surat Ali-Imran – The Family of Imran verse 36]

The story of the wife of Imran, the birth of Mary, and the birth of Jesus Christ son of Mary, mention the angels and the devil. This must have been present in the Gospel that Jesus, for knowledge, sermon, and consideration. And to have faith in some of the story of the doctrines. It wouldn't be a surprise to find this story in the Bible, for the Qur'an itself mentions stories about the Prophet (PBUH), his conquests, his wives, his friends and supporters, and others which will remain a guide to all generations as long as God wills.

¹ It is mentioned in the books of Christians that Jesus informed his people that preached news is inspired by God, he tells them: "A man who has told you the truth that I heard from God." (John 8/40) and: "He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me." (John 14/24)

Belief in the existence of angels in the doctrine is a must. Without this belief no one would believe in revelation, or the Angel of death, other different duties that Angels perform for Allah, or the story of Adam and the angels prostrating to him (PBUH).

As well as the belief in the existence of the Jinn and devils, which is essential for every Muslim, A Muslim believes in the devil's whispers and deception, and as a result follows the opportunity for worship which strengthen his resolve, and becomes able to overcome. If one knows his enemy, he takes cautious, always resists him, tries to get rid of his plots and subterfuge and corrects his errors. Belief in the existence of Satan is a must to believe in the first creation story, and we are confident that no Prophet or Messenger existed without narrating the story of Adam and his wife and how the angels prostrated to Adam, and Lucifer's promise to misguide mankind, except the loyal servants of God.

Section XXII

Mohammad the Messenger of Allah, the seal of the Prophets and Messengers

Prophet Muhammad is the Prophet of Islam. Born in Mecca in 570 A.D., he was an orphan and in care of his uncle, who was from an honorable tribe of Quraish. He grew up and became known among his people with honesty, generosity, and sincerity that they were called by the mass the Honest and Trustworthy. He was pious and hated the decadence and idolatry in his society. At the age of 40, and for the first time the revelation of God descended on him through the Gabriel. And this revelation continued for 23 years and is known as the Qur'an.

Once he began reciting verses from the Quran and the message that God revealed to him, he and a few of his followers suffered persecution and torture from the society around them. When this persecution and torture became excessive, God Almighty ordered the migration to the city of Yathreb.

After several years, Mohammed and his companions returned to Mecca, where the Prophet forgave his enemies who had previously oppressed and tortured them. Before his death at the age of 63, most of the Arabian Peninsula embraced Islam. During the first century after the death of the Prophet, Islam spread from Spain in the West to China in the far East. One of the reasons for this rapid proliferation and peaceful expansion was because of Islam truthfulness and clarity of its ideology and beliefs.

The Prophet Muhammad was a role model and an ideal example in generosity, justice, compassion, honesty, and courage. Although he was human, he was innocent of committing any mistake or sin, and feared Allah the Almighty. May He grant him the best of rewards in the afterlife. Furthermore, all his actions and his dealings were God-fearing .

And in the Holy Qur'an:''' O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise(170).'''[Surat An-Nisa verse 170].

Lineage and Time:¹

Genealogist agree that Muhammad, the Messenger of God, is the son of Abdullah, of Abdul Muttalib², Hashim³, of Abd Manaf⁴, of Qusai⁵, of Kilab⁶, of Murra⁷, of Ka'ab⁸, of Lu'ay, of Ghalib, of Fahr⁹, of Malik¹⁰, of Al-Nadar¹¹ of Kananeh, of Khuzaymah, of Mudrakah of Elias, of Nizar, of Ma'ad, son of Adnan.¹²

The Prophets blood line from Adnan to Ismail is a matter of disagreement historians, it is said that Adnan is the son of Edd and Edd is the son of Nachor, of Terh, of Yarab, of Yashjib, of Thabit, of Ismail, son of Ibrahim (peace be upon them).

And it was said that Adnan was the son of Meida, of Edd, of Ka'b, of Yashjib, of Yarab, of Alhmisa, of Keydar, of Ismail, son of Ibrahim (peace be upon them).

Ibn Sa'ad narrated a lineage between Adnan and Keydar including thirty-eight fathers, which in our opinion is the closest to the correct lineage. That is if we considered the lineage of Larmiaa son of Hilki. Which expands the genealogy then between Ismail and Mu'ad, and this lineage according to Ibn Sa'd becomes: Mu'ad son of Adnan, of Alhmisa, of Salaman, of Edd, of Aws, of Youz, of Kamwal, of Abi, of Alawam, of Nashid, of Hazayah, of Bildas, of Tedlav, of Tabikh, of Gaham, of Nahash, of Makhi, of Obka, of Abkar, of Obaid, of Oldoa, of Hamdan, of Sanbar, of Yathraba, of Nahzun, of Yalhun, of Aroui, of Eypha, of Deshan, of Eysir, of Iknan, of Ibham, of Muksay, of Nahith, of Zarh, of Shama, of Maza, of Aws, of Aram, of Kizer, son of Ismail, son of Ibrahim.

History of the Prophets and Apostles, Dr. Wasfi pg. 319¹

Abd al-Muttalib: Named Sheba, held sovereignty in Quraish, and the watering and the dressing rights after his uncle² Abd al-Muttalib. He was the one who re-dug Zamzam, after it was buried under their grandfather rule. He was the first to decorate the doors of the Kaaba with gold and he lived a hundred and forty years.³

Hashim named Amr, the first who commuted the winter and summer trips to Syria and Yemen, these journeys are mentioned by God in saying: (For the accustomed security of the Quraysh(1) Their accustomed security [in] the caravan of winter and summer(2) Let them worship the Lord of this House(3) Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.(4)[Surat Quraysh verses 1-4]

⁴ Manaf: name of the idol Manat. Which was mentioned in the verse: ""So have you considered al-Lat and al-'Uzza?(19) And Manat, the third - the other one? (20) Is the male for you and for Him the female? (21) That, then, is an unjust division (22)""[Surat an-Najm, verses 19-22], Abdul Munaf's name was Almughira

⁶) Kilab: Named Ibn Hakim, a great grandfather of the Prophet from his mothers' side. She is Amna, daughter of Wahab, of Abdul Manaf, of Zuhra, of Murra. He is the ncestor of both parents of the Prophet peace be upon him. It is said that he the first who adopted the Arabic months used now.

Murra: The nickname of Abu Yaktha, who is the ancestor of the Messenger of God and is also the sixth grandfather⁷ of Abu Bakr may Allah be pleased with him

Ka'ab is the nickname of Abu Hasys, and is the eighth ancestor of ' Umar Ibn Al-Khatta'ab. Between the death of⁸ Ka'ab and the Prophet's message passed five hundred and sixty years.

Mehr: Named Quraish and gave his name to his tribe⁹

¹⁰ Malik was the nickname of Abu Harith

¹¹ Alnudhar: Named Qais

¹² Mu'ad was in the time of Nebuchadnezzar II, and was then twelve years old. When Nebuchadnezzar II conquered the Arab peninsula, Jeremiah took Mu'ad with him back to the Levant.

Narrated by Ibn Saad, son of Mohammed, of Saad said: We have not found a different option amongst them than Mu'ad is the son of Kedar, son of Ismail.¹

According to the books of the Jews, Ismail born twelve sons including: Kedar² stating that Kedar dwelt in the land of the Arabian peninsula. And that Isaiah³ predicted 700 years B.C. that the land inhabited by Kedar will be great, and will have a great Messenger of God, a warrior strengthened by God and vindicate on his enemies. If the prophecy of Isaiah son of Amos predication is true, than the messenger referred to from that land is Mohammed The Prophet (PBUH). The words revealed to Isaiah are:

I am the LORD; that is my name! I will not yield my glory to another or my praise to idols. See, the former things have taken place, and new things I declare; before they spring into being I announce them to you. Sing to the LORD a new song, his praise from the ends of the earth, you who go down to the sea, and all that is in it, you islands, and all who live in them. Let the wilderness and its towns raise their voices; let the settlements where Kedar lives rejoice. Let the people of Sela sing for joy; let them shout from the mountaintops. Let them give glory to the LORD and proclaim his praise in the islands The LORD will march out like a champion, like a warrior he will stir up his zeal; with a shout he will raise the battle cry and will triumph over his enemies. "⁴

The new song refers to the new law, this statement does not apply to the message of Jesus since Jesus came with the message that completes the law of Moses. For he said: "Do not count that I came to abolish the law of the prophets, I have not come to deduct but have come to complete⁵, but the law of the Prophet (PBUH) is a new stand-alone law.

We have seen that the Kedar is the son of Ismail, Ismail grew up in the Arabian peninsula, as well as his son Kedar.

And his saying: "Let the people of Sela sing for joy; let them shout from the mountaintops." is a reference to the Medina, which was a spearhead for all the wars of the Prophet when he travelled to it. Mount Sela is a mountain of Medina, about five minutes away from Medina. To the west lies "Cave Haram" where the Prophet found accommodation.

To the North of this cave, on the mountainside is Fath mosque, which is built on the place where the Prophet (PBUH) called for God's revenge on the enemies during the conquest of Khandaq.

As for the wars conducted by the Prophet and his victories on his enemies, all of them were mentioned by God in the Quran. As well as written in the books of Sera. It is well known that Jesus never fought a war.

The Great Classes Vol. I pages 55-59¹
Genesis 25/12-16²

Isaiah: prepared by the Jewish prophets of Bani Israel, and believes that as well as many³
Muslims appeared his call in Jerusalem a year (759 BC) to a year (700 BC) and a publication⁴
Isaiah 42/8-13⁵
Matthew 5/17⁶

There isn't a greater nation, created by God and descendant of Ishmael, than Muhammad's nation (PBUH), The nation mentioned by the Annunciation in Jewish books, it was said that God said to Abraham: But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called. ¹³ Yet I will also make a nation of the son of the bondwoman, because he *is* your seed." And God heard the voice of the lad. Then the angel of God called to Hagar out of heaven, and said to her, "What ails you, Hagar? Fear not, for God has heard the voice of the lad where he *is*. ¹⁸ Arise, lift up the lad and hold him with your hand, for I will make him a great nation".¹

If we take into account what was mentioned in the Jewish books, Muhammad lineage to Ismail proves our point also. Muhammad is of born Kedar, the son of Ismail, son of Abraham (peace be upon them).

According to the books of Sunnah that Wathila said: I heard Allah's Messenger (PBUH) as saying: Verily Allah granted eminence to Kinana from amongst the descendants of Isma'il and he granted eminence to the Quraish amongst Kinana and he granted eminence to the Quraish amongst Banu Hashim and he granted me eminence from the tribe of Banu Hashim.²

In order to facilitate the reader, we narrate here the lineage of the Prophet, so that the reader can have an idea about the time when the Prophet's ancestors lived, and we'll show some relationships between the genealogy of the Prophet and some of the Apostles and Prophets who were contemporary to his forefathers. So, we shall apportion out the genealogy of the Prophet into three series: Part I: The blood line between Ibrahim and Mu'ad, Part II: The blood line between Mu'ad and Ka'ab, and Part III: The blood line between Ka'ab and the Prophet (PBUH).

The Prophet was born on Monday, April 20, 571. The 9th of Rabi I, according to the Islamic sources, and about 570 A.D. according to other sources.

When he was 40 years old, Gabriel came to him with the prophecy, on a Monday seven days into Ramadan of his forty one year. According to the Lunar calendar he was 40-years old, six months and eight days. This day falls on August 06, 610 in the cave of Hira.

His emigration to Yathrib was on 16 Rabi I (September 20, 622 A.D.), and passed away on Monday, 13 Rabi I, 11 Hijri (June 08, 632 A.D.) at an age of sixty three, after delivering the full message³

Beliefs of the people when the Prophet (PBUH) preached his message:

God sent prophet Muhammad in Arabia, which then ripple with various doctrines, various religions. Arab countries all had different religions, lore and rituals, and varieties of beliefs. All these religions are concentrated in Mecca as it is located between the Levant and Yemen. The

Genesis 21:12-13-14 ¹
 Sahih Muslim Vol I, Ch. I ²
 History of Islam 124-191 ³

traveler would have to pass through whether he was traveling to the South or to the North, and would collect the needed water for the journey from Zamam.

Caravans of Quraysh were roaming the length and breadth of the country as well, urging them was the country's poverty, and the lack of food and water. Qurashi had patience for travelling and roaming. They arrived to Gaza, Jerusalem, Damascus, and crossed the Red Sea into the land of Abyssinia. The port of Jeddah, which is about forty miles from Mecca, was the trade center between them and Ethiopia, rich then in spices. The caravans of Quraish carried from the markets of Sanaa, and from the ports of Oman and Yemen. They carried incense that was frequently used in temples, churches and palaces in the towns along the Mediterranean basin, as well as the silk textiles, leather, and arms. They purchased from Damascus and Busra markets wheat, manufactures, olive oil, and grains. And from Egypt they purchased textiles called kobati, and returned to the ports of Yemen, India, China and other markets.

The Arabs were not isolated from the world around them, as one might think, but their situation helped them have contact with Egypt, Abyssinia, Syria, the Persians, and the Romans, and learn about their religions and their beliefs. Qurash was accustomed to traveling to Damascus in the summer and to Yemen in the winter. Banu Abd Manaf's four sons, would trade in various countries. Hashem would head to Damascus, Abd Shams to Abyssinia, Abd al-Muttalib to Yemen, and Nowfal to Persia. They were always safe in travel and were keen to take permission of the kings of the land they travelled to.

These trade movements and trips helped the exchange of ideas between the Arabs and the people of various countries and opened up room for religious debates, as everyone tries to convince the other of their own beliefs. Each clan head placed a great effort to include as many people as possible to his clan, to strengthen his authority and to gain a larger share of the funds given to his idol, under the pretext of repairing and building temples, or feeding the poor, or other matter that religious heads master to extort money, as was done by Jews leading God to deny them some of the luxuries. The Almighty said: "For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allah many [people](160) And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And we have prepared for the disbelievers among them a painful punishment.(161)" [Surat An-Nisa – The Women verses 160-161]

1-The atheist:

The Prophet came to the Arabian peninsula, where they denied the existence of the Creator and resurrection fully: "And they say, "There is not but our worldly life; we die and live, and nothing destroys us except time." And they have of that no knowledge; they are only assuming. (24) " " [Surat Al-Jathiya – The Crouching]

They replied to the Prophet with the same argument that Thamud used with the prophet Salih (PBUH), and they said: "Does he promise you that when you have died and become dust and bones that you will be brought forth [once more]?(35) How far, how far, is that which you are promised.(36) Life is not but our worldly life - we die and live, but we will not be resurrected.(37)" [Surat Al-Mu Minum – The Believers verses 35-37].

2-The Gentiles:

The people of Noah worshiped idols, claiming that they would be their intercessors in the afterlife, they built structures in their names. They named these idols Wadd, Ghoth, Weighok and Nasr, as we have shown in the section pertaining to Noah. When the Prophet preached his message, there were such acts as well, some worshipped idols such as: Lat, one of the oldest of their idols represents Venus, which was a female idol with the image of a woman, and was made of black stone. It was worshipped by the Thaqif tribe in Taif, and they were Lat's protectors.

Another one of these idols was Uzza, having the image of a woman, and some said a Palm tree. Worshipped by Quraish and Banu Kinanah. Banu Shaibah protected this idol. Another idol was Manat, worshipped by Hazel and Khuzaa, between Mecca and Medina. God said about these idols:”” So have you considered al-Lat and al-'Uzza?(19) And Manat, the third - the other one?(20) Is the male for you and for Him the female?(21) That, then, is an unjust division.(22)””[Surat An Najm – The Star verses 19-22].

Among these idols as well was Hubal, an Idol for Amr Ibn Sheba, the King of Hijaz, and the greater of their idols. They call it the greatest idol, erected above the Kaaba, and made of copper. It was said that it was constructed of bottles or glass, in the form of large man. They offered him livestock, seeking his advice in their travels, wars, and normal daily business.

They also worshipped Assaf and Naela, which were idols of a man and a woman. Brought by Amr Ibn Laha from Al-Balqa in the Levant. He placed one on the well of Zamzam by the Kaaba, then moved one to Safa and the other to Marwa.

Others idols were: Kithra for Latsam and Jedis, Tim for Tamim, Thu Al Shara for Aos and Khazraj, Albager for Azad, Aljahar for Hawazin, Awal for Baker and Taghlib, Muharraaq built Bakr bin Wael, Saad which was a big rock on a spacious land for bin Kananeh and others. Muslims brought out of the Holy House 360 idols during the conquest of Mecca in the eighth year of hijra.

Al-Shahristani said: Amr bin Laha was the first to place idols of the Kaaba, and the Arabs worshipped them, obedient to him, and they continued to worship them until the advent of Islam. He was the King of Hijaz, and Banu Khuza'a are attributed to him. It is narrated that he went to Amman from Syria, and saw folks worshipping idols. He asked about their actions and was told that they help them win wars, and bring rain. This appealed to him, and asked them for an idol from their idols. They gave him Hubal. He marched to Macca, and placed it on the Kaaba.

It seems apparent that Arabs were affected by idol worship from neighboring nations such as the Chaldeans, Phoenicians, ancient Egyptians, and others, and they have gone astray as the Nations before them since the time of Noah, Abraham, and the Israelites that we have mentioned in detail previously.

The cult of the planet and star worship was heavily practiced among the Arabs then, they worshipped the Sun, moon, Mercury, Venus, Sirius, Jupiter, Mars, Saturn, Canopus, and Orion among others.

They were misguided as were the nations before them such as the people of Abraham and Moses (peace be upon them) whom in reference to their scriptures Allah said:”” And that it is He who is the Lord of Sirius””, as were the people of Sheba and others, Allah revealed to his Messenger:”” And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah , who created them, if it should be Him that you worship.(37)””[Surat Fussilat – Explained in Detail verse 37]

The Almighty said:””And the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds””[Surat Al Aaraf verse 54].

The Arabs made offerings to their gods, and placed them in processions around their temples. It was said that Al-Mundhir bin Maa Ilsamaa (505-554 A.D.) in Alhyra offered in sacrifice many Christian prisoners in honor of Venus, as did many Arabs in the Sinai Peninsula offered sacrifice to the same planet. Their predecessors of the Israelites behaved this way many years before. It was probably the strong Arab - Christians relations, and relations with other people of faiths that revived the religious zeal against these actions. Those human sacrifices were abolished during the era of the Prophet Muhammad.¹

3-The Magi:

Parsee was also found in the Arabian Peninsula, predominantly in Bani Tamim and among them was Uday bin Zurarah, and his son who married his daughter according to the legalization in the religion of the Magi.

The Magi are followers of Zoroaster, a man of Azerbaijan, born in 660 B.C. and claimed to be a prophet. Beshtasv believed in him and, his son Asbendar preached the religion of Zoroaster. Followers believe that the creator of good was Ahura Mazda and the evil is the creation of Ahraman. Their book of scripture including his teachings is called Avista. Zoroaster fought the idol worship calling himself The Prophet of The One God saying : Ahura Mazda is the greatest God, is the eternal legacy, just from all impurities article impeccably all dross shortfall, not born and never dies, is the spirit of life, seen and not seen, nor did an eye or eyes, and is present everywhere, but not seen anywhere, knowing the present and the future, and has knowledge of the unseen, and recognizes the soul of souls, and is capable of everything, he does not transcend anything ever, and is bright, and patron of the poor and the rich alike

Ahura Mazda was referenced by two material symbols which are the Sun and the fire

Zoroastrians says that they revere fire but don't worship it, because it is a sacred icon ². The Magi are divided into sects, each having its own beliefs.

Abu Hamid Alzawzani narrates that the Magi claimed that the devil was in darkness and emptiness apart from God. He then continued to crawl until he saw the light. He then leaped and was then in God's light, bringing along his scourges and evils. God created this world as a trap,

History of Islamic Politics page 85 ¹
The story of the doctrines between heaven and Earth p. 240, 272, 273, Muslims and Pagans Different ²
Beliefs p. 86.

the devil was then trapped and couldn't return. He is now caged, and is troubled in incarceration. That is why he continues to cause disorder. He slings with death whom God gives life, and with illness the ones who enjoy health, with mystery for the joyful, until the day of resurrection. His power is consistently reduced until the day of resurrection when it will be gone, his fire subsided, his strength eroded, and his ability vanished. He is then tossed in a vacuum of infinite dark air. Then God brings the people of religions, to question them about Satan worship and their disobedience.

4-Judaism:

Judaism existed during the time of Prophet among the tribes of Kenana Namir, Harith, Ka'ab, and Kinda.¹

It is said that Ka'ab Ibn Hassan was the first to spread Judaism among the Arabs, who was a King of Yemen, aka Nawas Anil. His name was Joseph and had many followers, in the late 5th century A.D. He preached to the people of Najran to convert from Christianity to Judaism but they refused. So, he dug a large ditch filling it with fire and threw in it whom he captured from the Christians. We see that the Jews departed from Jerusalem and Palestine to the South to escape Nebuchadnezzar Nasser's invasion, and from his exemplary punishment to them. Of the areas colonized by them was the city of Yathrib, the Prophet's city. The Jews of Yathrib were three tribes: Nadir, Qaynuqa, and Qurayza.

They also colonized Taima, Fathlak, Khyber, and Wadi Alkura.²

The Jews lost the Torah of Moses after Nebuchadnezzar II burnt the temple that God commanded Moses to preserve it in ³. After the burning of Jerusalem and the exile to Babylon, they lost their original scripture went astray. God continued to send his prophets to guide them to the law of Moses, and to bring them back to worship God alone with no partners or associates. Their prophets experienced great opposition. We have seen how they worshipped the calf, Kings, priests, and commoners alike. And we have seen how Elias was persecuted and experienced difficulties when he preached to worship God. The calf worship remained after death of Elias. People were still giving sacrifices on the heights⁴, God sent them to them Elisha to end the worship of statues and idols.

5-Christianity:

Sects and Bees p. 61, 62 ¹
Dawn of Islam P. 27. ²

³ God said to Moses: Write on the tables the words that were on the first two broken palettes, then place them in the Ark. (Deuteronomy 10/2), stating that Moses said: Then I turned and descended from the mountain and put the tables in the Ark there as the Lord told me. (Deuteronomy 10/5). And no one from Jews was entrusted with the Torah except a descendant of Levi. They said: At that time the Lord selected him to carry the Ark of the Covenant of the Lord, to stand before the Lord to serve him, and bless his name to this day. (Deuteronomy 10/8)

Kings II 14/4. ⁴

Christianity was widespread in the tribes of Taghlib, Ghassan, and Qutha'a in the North, and in the land of Yemen in the South. It was also dominant in Rabia, Tnokh, Humayr, Behra, some of Taiy, and the Arabs of Heera who converted to Christianity with their King, Nu'man Ibn Al-Mundhir. Christianity came from the South through Ethiopia, and from the North through Syria and the Sinai Peninsula which was inhabited monasteries and places of worship¹. Roman emperors during the fourth century A.D had a significant contribution in the spreading of Christianity to the peninsula.

Najran was the main base of Christianity in the Arabian peninsula. Nawas killed many of its people as mentioned before, but he invoked Abyssinia and defeated Nawas in 525 A.D. Banu Abdul Almawan build a Kaaba in Najran, and they glorified it in emulation to the Kaaba of Mecca. It was known as the Kaaba of Najran, and had high priests and bishops.

Christianity was divided into many sects. Two great sects were present in the Arabian Peninsula, the Nestorian and Jacobite. The Nestorian was in Herra, where as the Jacobite was among the tribes of Ghassan and others in the Levant, as well as the Coptic sect in Wadi Alqura.²

Nestorians were named after Nestorius, Patriarch of Constantinople, and he repudiated the Marian title "Mother of God." They believe that Mary gave birth to a human body of Christ, and to the deity god. But it was God who gave birth to Christ the god but has failed to give birth to Christ the human. The Jacobites believed that God's spirit mingled with the flesh of Jesus as water mixes with milk, and that Christ is God himself.

Islamic beliefs³

Thus was the arrival of the message of the Prophet at a time when his people lived in the midst of various false competing doctrines. Where Arabs floundered in the darkness of illusions, misgivings, and dreams.

God sent his honorable Messenger at this time to save mankind from the deep abyss which degraded him, extending to them a hand of mercy, raising their status to a high level worthy for them to live and work in, And to the correct beliefs of Islam which was carried by all the Apostles and prophets since the dawn of mankind over the centuries and generations.

The message of Mohammed came to cleanse the minds of the subsequent whispers from demons and the professional tricks of the men of God, and to raise the sword of righteousness against the leaders of falsehood, to liberate minds from the impurities ingrained in people's hearts,

History of Political Islam p. 86. ¹

Dawn of Islam p. 29, 30 ²

³ History of the Prophets and Apostles, Dr Wasfy, p. 342

inherited from generation to another unquestioningly as acknowledged facts without doubting the integrity or giving it any thought.¹

God sent the Prophet to show people guidance, to show the right path to invalidate the vanities: ""It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.(33)""[Surat Atawbah – The Repentance verse 33].

1-Monotheism:

Islam has come since the creation of human beings with pure monotheism, untainted by polytheism, carried by the Apostles and the prophets to the entire human race for their happiness on Earth and reward in the hereafter, and to cleanse themselves of doctrines of inclusion which pollute souls and degenerate the decent human level.

Jews have fabricate lies against God when they falsely worshipped Ezra, as stated before. He wrote the Jews books of worship after they emerged from Babylon's slavery to Jerusalem after the destruction of Babylon by Nebuchadnezzar II. Christian followed the astray path of Jews by worshipping Jesus Christ, son of Mary as we mentioned. God said: ""The Jews say, "Ezra is the son of Allah "; and the Christians say, "The Messiah is the son of Allah ." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded?(30)""[Surat Atawbah – The Repentance verse 30]

And the evidence of God's ability to raise the dead and bring no change to food after a hundred years have passed, God said: "" Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] - how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent.(259)""[Surat Al-Baqarah – The Cow verse 259].

2-Act of God:

The Apostles all believed in Acts of God, this is reflected in the verse: "" And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers(36)""[Surat An Nahl – The Bees verse 36].

¹ It was said that this man was Ezra. It was also said that it was Jeremiah son of Hilkiah.
Collector's Statement (3/19-22)

And He said:”” And if we had willed, We could have given every soul its guidance, but the word from Me will come into effect [that] "I will surely fill Hell with jinn and people all together(13)””[Surat As-Sajdah – The Prostration verse 13]

The Almighty said:”” Whoever Allah guides - he is the [rightly] guided; and whoever He sends astray - it is those who are the losers(178) And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless(179)””[Surat Al-Aaraf – The Heights verses 178-179].

And the Almighty said:”” Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided(56)””[Surat Al Qasas – The Stories verse 56].

3-Judgement Day, Resurrection, and Judgment:

We have mentioned that the God first addressed people after Adam and wife were ejected from paradise by saying:”” [Allah] said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter](123) And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind(124) He will say, "My Lord, why have you raised me blind while I was [once] seeing?(125) [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten(126) And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring(127)””[Surat Ta-Ha verses 123-127].

The verses showing that the Apostles all carried this message is in the verses:”” O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers.(130) That is because your Lord would not destroy the cities for wrongdoing while their people were unaware(131)””[Surat Al An am-The Cattle verses 130-131]

4-Hell

The Almighty said:”” [Allah] said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter](123) And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind(124) He will say, "My Lord, why have you raised me blind while I was [once] seeing?(125) [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten(126) And thus do We recompense

he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring(127)'''[Surat Ta-Ha verses 123-127].

The Almighty also said:''' Those who deny the Book and that with which We sent Our messengers - they are going to know(70) When the shackles are around their necks and the chains; they will be dragged(71) In boiling water; then in the Fire they will be filled [with flame](72)'''[Surat Ghafir – The Forgiver verses 70-72].

These verses show that the prophets warned their communities of this day where torment will be in hell. It is normal to assume that the prophets did not hide this agony from their peoples informing them that the suffering will be for the disbelievers and the disobedient.

Note here that the message of the Prophet detailed the suffering of hell such as burning of the skin of the people of hell, and replacing this skin whenever it roasts. The Almighty says:''' Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise(56)'''[Surat An Nisa – The Women verse 56]

And the presence of a certain tree in which feeds the occupants of hell, God said:''' Is Paradise a better accommodation or the tree of zaqqum?(62) Indeed, We have made it a torment for the wrongdoers(63) Indeed, it is a tree issuing from the bottom of the Hellfire(64) Its emerging fruit as if it was heads of the devils(65) And indeed, they will eat from it and fill with it their bellies(66) Then indeed, they will have after it a mixture of scalding water(67)'''[Surat As Safat – Those who set the ranks verses 62-67].

5-Paradise:

Already mentioned was the prophets promise to their followers of heaven, a place for the devoted in worship. If they obeyed Him, they will be preserved from the torment of hell, suggesting that all Prophets spoke of paradise and they believed in its' presence. And confirmed to their peoples that paradise is a certain fact promised to those who believe in and would be their eternal residence in the hereafter:''' But those who believed and did righteous deeds - We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally(42) And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allah , who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our

Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do(43) And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allah shall be upon the wrongdoers(44)'''[Surat Al Araf – The Heights verse 42-44].

And the Almighty said:''' But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter](73) And they

will say, "Praise to Allah , who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers(74)""[Surat Az Zumar – The Troops verses 73-74].

The Almighty said:""" Say, "Is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination(15) For them therein is whatever they wish, [while] abiding eternally. It is ever upon your Lord a promise [worthy to be] requested(16) And [mention] the Day He will gather them and that which they worship besides Allah and will say, "Did you mislead these, My servants, or did they [themselves] stray from the way?(17) They will say, "Exalted are You! It was not for us to take besides You any allies. But You provided comforts for them and their fathers until they forgot the message and became a people ruined(18) So they will deny you, [disbelievers], in what you say, and you cannot avert [punishment] or [find] help. And whoever commits injustice among you - We will make him taste a great punishment(19) And We did not send before you, [O Muhammad], any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing(20) And those who do not expect the meeting with Us say, "Why were not angels sent down to us, or [why] do we [not] see our Lord?" They have certainly become arrogant within themselves and [become] insolent with great insolence(21) The day they see the angels - no good tidings will there be that day for the criminals, and [the angels] will say, "Prevented and inaccessible"(22) And We will regard what they have done of deeds and make them as dust dispersed(23) The companions of Paradise, that Day, are [in] a better settlement and better resting place(24)""[Surat Al-Furqan – The Criterion verses 15-24].

These verses describe the ones entering heaven, who followed the Lord's promised messengers, since the dawn of creation and until God inherits the Earth and everything on it. Every Prophet and Messenger without exception believed in paradise and its' presence, informing and promising his followers its' entry.

We cannot fail to mention here also what we said previously about paradise or reward in the afterlife as mentioned in the Qur'an. The term Paradise refers to a life of enjoy where maximum pleasure is reached in comparison to worldly life. Thus, heaven must have fruits, birds, food and running water, fragrance, scents of flowers roses, clothing, and sexual enjoyment with purified spouses, having everything one craves, and enjoyment to the eyes.

One cannot imagine paradise with these things¹. And of course, the Apostles mentioned what one would find in the paradise of the finest food and most delicious drinks.

God in His holy book explained some details not mentioned in previous books such as:""" This is a reminder. And indeed, for the righteous is a good place of return(49) Gardens of perpetual residence, whose doors will be opened to them(50) Reclining within them, they will call therein for abundant fruit and drink(51) And with them will be women limiting [their] glances and of equal age(52) This is what you, [the righteous], are promised for the Day of Account(53) Indeed,

Christians believe that the afterlife is free of matter ¹

this is Our provision; for it there is no depletion(54)'''[Surat Saad verses 49-54]. Other items referenced in the Qur'an.

6-Eternity of Punishment and Reward:

We have mentioned the immortality of doom and reward in the messages of prophets previously, we can reaffirm it here, as God stated in the Torah that whomever enters hell will be there for all of eternity. This was mentioned by God when the Jews claimed that they will spend only a few days in hell. God exposes their fault and their lie, and said that this was not stated by any Messenger nor brought by Moses, stating that hell is eternal which was promised by the prophets, He said:'''And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah ? For Allah will never break His covenant. Or do you say about Allah that which you do not know?(80) Yes, whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally(81)'''[Surat Al-Baqarah – The Cow verses 80-81].

Allah said in another verse that the messengers only brought the truth, that the occupants of hell remain there eternally. They are as well deprived of death to continue in agony. This is taken from the verse:''' Indeed, the criminals will be in the punishment of Hell, abiding eternally(74) It will not be allowed to subside for them, and they, therein, are in despair(75) And We did not wrong them, but it was they who were the wrongdoers(76) And they will call, "O Malik, let your Lord put an end to us!" He will say, "Indeed, you will remain(77) We had certainly brought you the truth, but most of you, to the truth, were averse(78)'''[Surat Az Zukruf – The Ornaments of God verses 74-78].

Eternity in hell is a reality, as God states in these verses. Eternity is a general provision No Prophet or Messenger can say otherwise. We see the Apostles and prophets must have explained eternity in hell, God said:''' Indeed, those who disbelieve and commit wrong [or injustice] - never will Allah forgive them, nor will He guide them to a path(168) Except the path of Hell; they will abide therein forever. And that, for Allah , is [always] easy(169)'''[Surat An Nisa – The Women verses 168-169].

7-Guilt:

We have mentioned previously that God punishes the sinner. Punishment of sin is of the belief of all the Apostles and Messenger, and that the offender should be punished. We have given examples of this in the past, and that forgiveness is due to God alone, God is:''' The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination(3)'''[Surat Ghafir – The Forgiver verse 3].

Allah has ordered his Messenger to call his nation to abandon both visible and invisible sin, the Almighty said:''' And leave what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit(120)'''[Surat Al Anam verse 120].

8-Seduction:

Seduction was mentioned in the doctrines of the prophets to remind us that we must believe in the existence of seduction to be prepared and resist it, and Allah has mentioned seduction saying:”” And say, "My Lord, I seek refuge in You from the incitements of the devils(97) And I seek refuge in You, my Lord , lest they be present with me(98)””[Surat Al Mu-Minum – The Believers verses 97-98]

And the Almighty said:”” And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty(25) And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful(26) O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence](27) And know that your properties and your children are but a trial and that Allah has with Him a great reward(28)””[Surat Al Anfal – The Spoils of War]

9-Reward:

It is an Islamic belief that a Muslim is rewarded for his good deeds. We have stated that this promised by the prophets and Apostles.

This was also present in the doctrines of Abraham and Moses (peace be upon them) stating that the one is only rewarded according to his actions, not according to decency of other beings, only for the doings of his hands, God said:”” Or has he not been informed of what was in the scriptures of Moses(36) And [of] Abraham, who fulfilled [his obligations](37) That no bearer of burdens will bear the burden of another(38) And that there is not for man except that [good] for which he strives(39) And that his effort is going to be seen(40) Then he will be recompensed for it with the fullest recompense(41)””[Surat An-Najm – The Star verses 36-41].

This was the same provision in the message of the Prophet, God said to the Prophet:”” Say, "Is it other than Allah I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ(164)””[Surat Al-Anaam – The Cattle verse 164].

10-Repentance:

The notion of repentance is well described in doctrine since the dawn of humanity, and was in the messages of the Apostles and prophets, as mentioned before. The Apostles and prophets preached a return to God by repentance.

Mentioned before, the Pharaoh of Moses when he neared drowning:”” And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims(90)””[Surat Yunus – Jonah verse 90]

Allah Almighty said:”” Now? And you had disobeyed [Him] before and were of the corrupters?(91)”” [Surat Yunus – Jonah verse 91].

This means that the Pharaoh repented when he neared death, but God did not accept the repentance because there are conditions for this in religion.””The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise(17) But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment(18)””[Surat An Nisa – The Women verses 17-18].

Thus, this provision is general in the doctrine of repentance, the doctrine embraced by the prophets, apostles, and believers.

The Almighty said:”” And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped(54) And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive(55) Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers”(56) Or [lest] it say, "If only Allah had guided me, I would have been among the righteous(57) Or [lest] it say when it sees the punishment, "If only I had another turn so I could be among the doers of good."(58) But yes, there had come to you My verses, but you denied them and were arrogant, and you were among the disbelievers(59)””[Surat Az Zumar – The Troops verses 54-59].

Repentance as believed in by the prophets is subsequent to good work as evidence of seriousness and sincerity, thus God said:”” But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful(39)””[Surat Al Ma Idah verse 39].

The Almighty said“”Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful(70)””[Surat Al Furqan – The Criterion verse 70]

11-Forgiveness:

God said to the Holy Prophet:””So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place(19)””[Surat Muhammad verse 19]

The Almighty said:“”And We did not send any messenger except to be obeyed by permission of Allah . And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful(64)””[Surat An Nisa – The Women verse 64]

Noah said to his people:“”And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver(10)””[Surat Noah verse 10]

Hud told his people:“”And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals(52)””[Surat Hud verse 52]

Abraham said to his people:“”[Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me(47)“”[Surat Maryam verse 47]

Jacob told his people:“”He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful(98)“”[Surat Yousuf verse 98]

Joseph said to his people:“”He said, "No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful(92)“” [Surat Yousuf verse 92]

Shuayb told his people:“”And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate(90) “”[Surat Hud verse 90].

12-Apostles:

The religious beliefs of the Muslim is to believe in all messengers of God, who believed in one another, God has taken the Charter of the prophets and said:“” And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses(81)“”[Surat Ali Imran – The Family of Imran verse 81]

13-Life of Barzakh:

We mentioned when talking about faith in the religion of Adam that Isthmis is a fact that must be recognized by every Muslim, we mentioned the verse:“” And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind(124)“”[Surat Ta Ha verse 124]

We said that this is a statement of the life after death until resurrection, the time of annihilation of all living beings.

We have no doubt that this fact has been taught by all the Apostles and the prophets to their people, and there is evidence that in the Bible about this life. As it is unreasonable to think that God did not narrate to Moses the situation of Pharaoh, God said:“” The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment(46)“”[Surat Ghafir – The Forgiver verse 46].

The Pharaoh and Haman and their gods are exposed to fire daily until Judgment Day. So this must be prior to the day of resurrection since this did not happen to them while they were alive on Earth, it must be in a time between life and the day of resurrection. This time is the life of depression mentioned earlier.

The Prophet emphasized this truth, God had told him of their existence in saying:“” [For such is the state of the disbelievers], until, when death comes to one of them, he says, "My Lord, send me back(99) That I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected(100) So when the Horn is

blown, no relationship will there be among them that Day, nor will they ask about one another(101)'''[Surat Al Muminun – The Believers verses 99-101]

There is another verse we believe demonstrates the life of Barzakh, the Almighty said::''' And among those around you of the Bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment(101)'''[Surat Atawbah – The Repentance verse 101]

God tortured the hypocrites in life on the hands of Prophet and believers. God revealed to his Messenger about their hypocrisy several times, and the ones who were never revealed to his Prophet joined the enemies, and they were treated as the enemies were, God said:''' Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people(14) And remove the fury in the believers' hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise(15)'''[Surat Atawbah – The Repentance verses 14-15]

Some of them died by hatred and tormented, as explained by Allah:'''Here you are loving them but they are not loving you, while you believe in the Scripture - all of it. And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, Allah is Knowing of that within the breasts(119)'''[Surat Ali Imram- The Family of Imran verse 119]

This is the first of two occasions where God will torture the hypocrites as said: '''We will torture them twice''', the second suffering must be in the life of Barzakh. The Almighty said that after the second suffering, there will be great torture, this torture will be in the hereafter ''' then they will be returned to a great punishment'''[Al-Tawbah verse 101].. This is a third torture after torment in life and torture in the Barzakh.

I will restate some of what famous scholars, statesmen, and influential people opinions regarding the Prophet. The following is what the state about the illiterate Arab Hijazi man and about the great Islamic religion which spread across the land. I am confident that there exists no land on this Earth without the presence of Islam all thanks be to Allah.

Gustave Le Bon

He is the French historian. Born in Nogent-le-Rotrou, France (7 September 1841 – and died on December 13 1931 ad), who wrote in archaeology and anthropology, and Eastern civilization. He is one of the most famous philosophers of the West, one who praised the Arabic and Islamic civilization. Gustave Le Bon did not follow the method of most historians in Europe, as he thought that the Islamic civilization had a great impact on the Western world's civilization. He studied Medicine and toured in Europe, Asia and North Africa. He was interested in Psychiatry and produced a series of influential research papers on the behavior of society, popular culture, and social influence. making his work an essential reference in psychological research and for researchers in media during the first half of the twentieth century.



Gustave Le Bon

Popular Writings:

La Civilisation des Arabes (1884)

- *Les Lois Psychologiques de l'Évolution des Peuples* (1894); *The Psychology of Peoples* (1898)
- *La Psychologie des Foules* (1895); *The Crowd: A Study of the Popular Mind* (1896)
- *Psychologie du Socialisme* (1896); *The Psychology of Socialism* (1899)
- *L'Évolution de la Matière* (1905); *The Evolution of Matter* (1907)
- *L'Évolution des Forces* (1907); *The Evolution of Forces* (1908)
- *La Révolution Française et la Psychologie des Révolutions* (1912); *The Psychology of Revolution* (1913); *The French Revolution and the Psychology of Revolution* (1980).
- *Enseignements Psychologiques de la Guerre Européenne* (1915); *The Psychology of the Great War* (1916)
- *Psychologie des Temps Nouveaux* (1920); *The World in Revolt* (1921)
- *Le Déséquilibre du Monde* (1923); *The World Unbalanced* (1924)

Identified as one of the most famous philosophers of the West who poke truthfully Arabic and Islamic civilization. Le Bon, who traveled in the Islamic world and researched through social investigation, acknowledged that Muslims are responsible for European civilization. He wished to shed light on the Arab golden age and demonstrated to the world its real character. In 1884 he wrote his “Arab Civilization» Narrating the foundations of Arabic civilization and its influence in

the world, and discussed the reasons for its magnificence and degeneration and presented this to the world as the debtor owes to the creditor. He died in [Marnes-la-Coquette](#), France in 1931 A.D.

Gustave Le bon says

"From the said verses of the Qur'an we can see that Muhammad's tolerance towards Jews and Christians was truly very great. None of the founders of the religions which appeared before his time, especially Judaism and Christianity, has spoken or acted in this manner. Then we saw how his caliphs followed his traditions. This tolerance has been recognized by some European scholars who have deeply contemplated Arab history. The following quotation, which I have taken from their numerous books prove that these are not exclusively our opinions. Robertson says in his book The History of Charles V that Muslims are the only people who possess a zeal for their faith as well as a spirit of tolerance toward the followers of other religions. Although they fight for the sake of Islam and its dissemination, they leave those who do not know their religion free to adhere to their own religious teachings."

(Gustave Lebon, Arab Civilisation (trans. 'Adil, Za'aytar), p. 128)

George Bernard Shaw



George Bernard Shaw

He said:" "If any religion had the chance of ruling over England, nay Europe within the next hundred years, it could be Islam."

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful man and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity."

"I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

What Nikolayevich (Leo) Tolstoy said regarding the Prophet of Islam

Tolstoy is a man of Soviet Russia, he sympathized with the people of Chechnya and his heart was attached to Islam. This provoked his flowing, and he reconciled with himself him, and was captured by the feelings of loss and depression as he was searching for the meaning of life. He did not stop searching to answer his questions and his inquiries, in search for his thought of spiritual and moral values and humanism, making a great civilized and cultural value for his works. His works are among the more translated literature in the world, according to UNESCO statistics



Nikolayevich Tolstoy

Dr Muammer Alfar in Dubai cultural magazine: “There are truths revealed for the first time that Tolstoy learned Arabic and converted to Islam and prayed in Chechnya. This is reflected by the model and way of life of the people of Cossacks in his novel Hadji Murat) and (The Cossacks) where he immerses himself in the lives of the Chechens. He had friends whom stated that the Russian writer prays with them publicly. When Tolstoy was fifty years old, a significant change occurred in his life, a dramatic spiritual coup occurred, the critics could not explain this. Despite his successive successes and peak performance in literature, there was a deep-seated psychological crisis, he was striving to answer the meaning and purpose of life within religious doctrine, sayings of monotheism in Islam:” Muhammad has always been standing higher than the Christianity. He does not consider god as a human being and never makes himself equal to God. Muslims worship nothing except God and Muhammad is his Messenger. There is no any mystery and secret in it”

After I have read the Quran, I realized that all what humanity needs is this heavenly law.”

“The legislation of Quran will spread all over the world, because it agrees with the mind, logic and wisdom.

And about the Prophet:” “Muhammad has always been standing higher than the Christianity. He does not consider god as a human being and never makes himself equal to God. Muslims worship nothing except God and Muhammad is his Messenger. There is no any mystery and secret in it.”

According to translator of the Koran into Russian, the writer Valeria Brokhava, that Tolstoy's became a Muslim after his study of Islam, and wanted to be buried as a Muslim. This is evidenced by the lack of a cross slab on his grave.

What does Alphonse Marie Louis de Prat de Lamartine say about the Prophet of Islam:



Lamartine

The French poet Lamartine said: "If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls... the forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unit of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with words."

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

What Thomas Carlyle said about the Messenger of Islam:



Thomas Carlyle

The English writer known as Thomas Carlyle says:” It is a great shame for anyone to listen to the accusation that Islam is a lie and that Muhammad was a fabricator and a deceiver. We saw that he remained steadfast upon his principles, with firm determination; kind and generous, compassionate, pious, virtuous, with real manhood, hardworking and sincere. Besides all these qualities, he was lenient with others, tolerant, kind, cheerful and praiseworthy and perhaps he would joke and tease his companions. He was just, truthful, smart, pure, magnanimous and present-minded; his face was radiant as if he had lights within him to illuminate the darkest of nights; he was a great man by nature who was not educated in a school nor nurtured by a teacher as he was not in need of any of this.”

“Muhammad was a shining example to his people. His character was pure and stainless. His house, his dress, his food - they were characterized by a rare simplicity. So unpretentious was he that he would receive from his companions no special mark of reverence, nor would he accept any service from his slave which he could do for himself. He was accessible to all and at all times. He visited the sick and was full of sympathy for all. Unlimited was his benevolence and generosity as also was his anxious care for the welfare of the community.”

What Michael Hart said about the Messenger of Islam:

“My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.”



Michael Hart

What Jules Masirman said about the Messenger of Islam:



Jules Masserman

He was an American psychoanalyst and Professor at the University of Chicago, in the United States. He placed three conditions for choosing the world's leader:

- 1-Must have the proper configuration for the Commander's role
- 2- Must provide to the Division a single set of beliefs
- 3-Must provide a social system in which people feel relatively safe and calm

Perhaps Mohammed was the greatest leader throughout the ages that possessed the collection of three acts.

What Bonaparte said about the Messenger of Islam:



Bonaparte

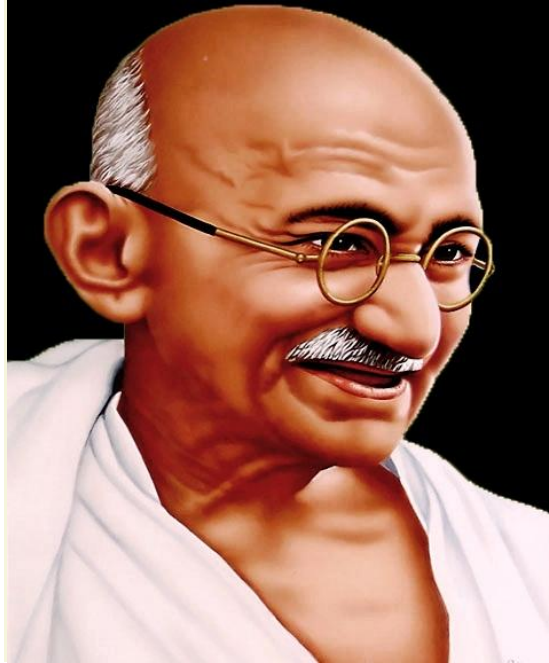
Because Bonaparte was a military man, he spoke about the Prophet's military strategies and planning that dazzled the world. Bonaparte said: "The Prophet Muhammad was a successful model for the underlying strategies of leaders in modern times, these conditions have enabled success in the spreading of Islam in Arabia. Bonaparte also says: "The Prophet Muhammad is the first and caused the most revolutionary change in military doctrine, making his followers fight under the banner of religion, and then created the concept of the nation, to replace Tribal loyalties and small families. Bonaparte also says: "Without the genius and vision of the Prophet Muhammad, the outstanding military tactics would keep Islam spreading after his death; and also that first-Generation military veteran in Islam, and had it not been for the success of the Prophet Muhammad as a military commander, the Muslims wouldn't have invaded the Roman and Persian empires."

Bonaparte states that the success in a revolutionary change in military doctrine to what was known and prevalent in the Arabian Peninsula is linked to faith as coming from God, and refers to it as a successful result creating the first regular army-based faith with an integrated system of ideology (Islam), and concepts such as "holy war", "Jihad", and "Martyrdom" for religion, used first by the Prophet Muhammad before anyone else. Bonaparte finds in Islam, an integrated system solution with stunning success replacing social, political and economic systems in the Arabian peninsula. It created the concept of a nation, a nation of believers to replace tribal and family allegiances. Stating that the Prophet had succeeded in building a military system of command and control for the first time in history, and that Muhammad created for the first time in history the concept of "psychological warfare" that wasn't common before! The Prophet had succeeded in creating an advanced military system that was the primary axis, and personality to create a new identity that did not differentiate between civilian and combatant under the concept of "equality".

Bonaparte finds that the Prophet had succeeded in making the "religion is the most important source of unity between his troops, and also finds success in persuading his fighters sacrificed their lives for the victory of this religion to make the Muslim fighter unafraid of death believing

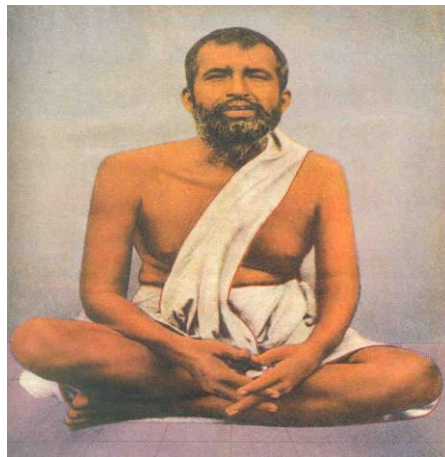
in paradise after death according to Islamic teachings. Also saying:” Jihad in Islam is the jewel struggle and to overcome difficulties to achieve happiness.”

What Mahatma Gandhi said about the Prophet:



“I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind... I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the second volume (of the Prophet’s biography), I was sorry there was not more for me to read of that great life.”

What Ramakrishna said about Mohammed



You cannot have full knowledge of Muhammad's personality in all its aspects. but all I can give is a glimpse of beautiful images. There is the prophet Muhammad and Muhammad the Warrior and businessman and Muhammad for orphans and protector of slaves and giving women freedom and the judge. All these great roles in all walks of life makes him a hero.

What Sarojini Naidu said about the Prophet



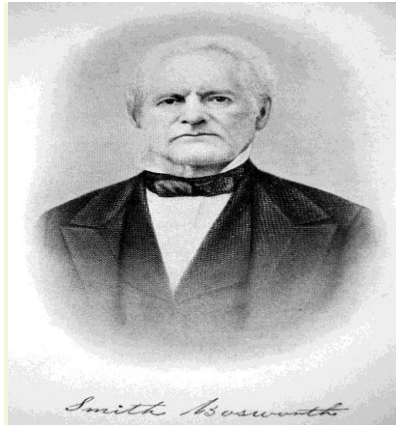
She said: Islam is the first religion, declaring and applying democracy. Democracy begins at the mosque five times a day with the call for prayer and prostration, with the King side by side to the commoner recognizing that God is the greatest ... What struck me was the unit of partition that made every man automatically a brother to the other.

Montgomery Wyatt



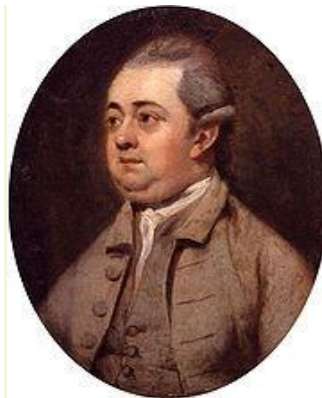
In his book Mohammed in Makkah: This man's willingness to endure persecution for his beliefs, and of high moral character who believed in him and embraced him as master and Commander along with his absolute greatness. All this shows the inherent justice and integrity of his person. It is assumed that Muhammad raises more problems than solutions, but there isn't a single person of the Western great personalities in history that had received adequate recognition, such as what Muhammad did.

Bosworth Smith:



He said: Mohammed was a political leader and a religious leader, but did not have the arrogance of the clergy, and no legions like tsars. He had no armies or private guards or Castle or a fixed return. If anyone says that he rules with divine power that it was Mehmet, because he could hold power without the tools and without support.

Edward Gibbon Oakley



He said in his book History of the Empire of the East: The spread of Islam is something worth fascination, but continuity and consistency over time. It's still a remarkable impression the hole that Muhammad dug in Mecca and Medina which has the same magnificence and strength in the hearts of Indians, Africans, Turks and newly Quran believers after twelve centuries.

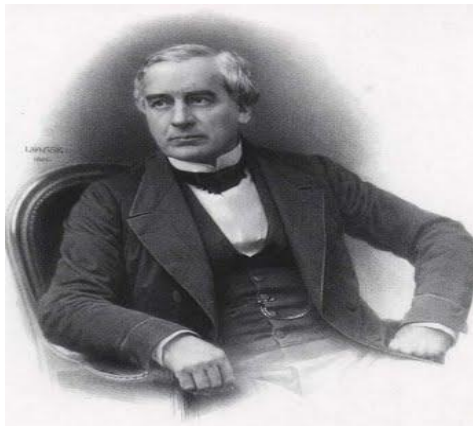
Muslims could withstand together in dealing with the temptation of having faith in God even though they did not know him except through the mind and emotions of humanity. They say “I bear witness that there is no God but Allah and that Muhammad is the Messenger of God” is simply a certificate and was not affected by their sense of the divinity of God or any of the things visible that were taking idols without God. The honor of the Prophet and his limits of virtue known to humans, and his approach to life to make manifestations of gratitude of his companions, guiding them from darkness to light in the scope of reason and religion.

Dr. Zwemer (a Canadian Orientalist):



Muhammad was an able reformer, eloquent and well spoken, courageous and daring, a great thinker. We cannot attribute to him anything that contradicts these qualities. This Quran that he brought and his history bear witness to the truth of these claims

Birtley St. Heller German Orientalist:



He said in his book *The East and Beliefs*: "Mohammed was head of State and at the people's lives and liberty, he punished persons who committed offences according to the conditions and time of those groups that the Prophet was living amidst. The Prophet was calling to the religion of the one God and was merciful even with his enemies, and in his personality were two capacities for the qualities of the human soul, justice and mercy.

Édouard Manet



In his book *The Arabs*, he said: Muhammad knew finding faith and courtesy and fairness in governance, and the integrity of the expression of thought and verification. As a whole Mohammed was more intelligent, more convicted, and more merciful than any Arab of his day, and more preserved giving them a life did not dream about before, and founded them a timeless state that continues today.

Ian Bassett

In his book *The life and teachings of Muhammad*, he said:” It is impossible for anyone who studies the life and personality of the great prophet of the Arabs knowing how this Prophet lived and educated people, but to feel the veneration of this great Prophet. One of the great messengers of God, and I will show you things as I write that may be familiar to many people, I feel every time I was reading this material with renewed admiration and veneration of the Arab great teacher. Did you mean to tell me that a man in his youthful vigor was only 24 years old when he married a woman much older and remained faithful throughout his 26-year-old marriage and then when he reached 50-years-old, the age at which desires are absent he married to satisfy his desires and lust?! Judgment on people's lives is not so.

If you look at women whom he married you would find that all of these marriages was either for the purpose of religion or of benefit to his companions and the women were in dyer need of protection.

The Swedish Sinrsten

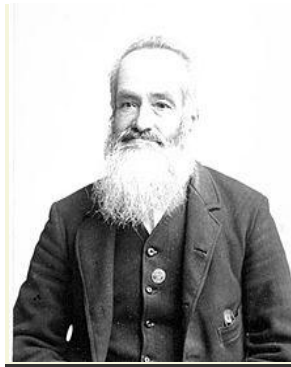


The Swedish Orientalist, born in 1866, a Professor of Semitic languages, contributing to the Encyclopaedia, Eastern manuscripts collector, editor of the magazine "The Eastern World" has several publications including: "The Koran" and "Dylan's Gospel", "History of the life of Muhammad" he said about the Prophet: We did not do justice to Muhammad if we deny what he has the great of qualities and advantages, he fought in the battle in a world of ignorance and barbarism, insisting on his principles, and still fought the tyrants even ended up to victory, becoming its complete divine, and is of the greats of history.

Mr. Sanx:

American orientalist born in his hometown of Balai in 1831, died in 1883. He said in his book The religion of the Arabs: "Mohammed came after Christ by five hundred and seventy years. It was his job to upgrade the minds by nurturing them with assets of morality, and returned the belief in one God, and life after this life. That said, the idea of Islamic religion, had a very large benefit in the world, and concluded that the human mind has heavy restrictions in the hands of priests. Muhammad has reached to erase all pictures in temples and invalidated all of absolute representation of the creator to rid the human thought of the doctrine of the incarnation.

Sir Muir:



He said in his book The history of Muhammad: The Muslim Prophet Muhammad had the title of the Secretary since childhood due to his scholarly consensus of honor in his morals and good conduct. However, there is the higher end of Muhammad, unknown by descriptors of the ignorant, a history which left Muhammad at the forefront of the Apostles and the thinkers of the world.

Austrian Chebureki:



The world should be proud of having a man as Mohammed, because despite being illiterate he could a few centuries ago write legislation that we Europeans would be happier if we reached it.

The Virtues of Islam

The Almighty God revealed heavenly book on His messengers. He said:” And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing(83) And We gave to Abraham, Isaac and Jacob - all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good(84) And Zechariah and John and Jesus and Elias - and all were of the righteous(85) And Ishmael and Elisha and Jonah and Lot - and all [of them] We preferred over the worlds(86) And [some] among their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path(87)”[Surat Al Anam – The Cattle verse 83-87]

And He said:”” And they did not appraise Allah with true appraisal when they said, " Allah did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you were taught that which you knew not - neither you nor your fathers." Say, " Allah [revealed it]." Then leave them in their [empty] discourse, amusing themselves(91)””[Surat Al Anam – verse 91].

There is no doubt that God has chosen this religion for worship, making it the final heavenly religion, sealing the heavenly messages with the Qur'an and His Prophet Mohammed, who is the last of the prophets and messengers.

So it was quite natural that there were benefits and advantages not present in other religions. Suffice to point out the following:

1-Islam is the religion of God:

It is the one which God chose for himself, and sent with his messengers, authorizing His creation to worship Him through it. As the Creator does not resemble the creature, so does the religion differ, i.e. Islam, the law of creation and religion. As He is characterized with absolute perfection, so is His religion which is absolutely perfect in regards to the laws governing people and their

livelihood, the rights of the Creator and duties of His worshippers towards Him, and Human rights and obligations to one another.

2-Islam connects the Creator with the creature:

Every false doctrine specialized in connecting a human with another human at the same level who is subject to death, weakness, disability, and disease. Perhaps even a human who died hundreds of years ago and became bones and dust. While Islam connects the human with his Creator directly, without priest, nor a Saint, or sacraments. It is a direct connection between Creator and creature. A connection connecting the mind with His Lord to be informed, guided, and transfigured crying out for perfection, raising beyond minor sins. If the heart is not linked to the Creator then one would be more astray than an animal.

The connection between the creator and the creature recognizes the wishes of God, so one may worship Him insightfully, recognizing what leads to His satisfaction and practicing it, and what angers Him so one may avoid such actions.

This connection is between the Magnificent Creator and the weak creature, who asks Him for help, guidance, and success, asking Him to protect him from the cunning daemons.

3-Islam takes into account the interests of the worldly life and the hereafter:

Islamic Sharia is built on the interests of the world and the hereafter, and the completion of good manners. As for the interests of the hereafter, this was the Islamic spectrum and ignored nothing relating to it. Islam interpreted and clarified all of its aspects so that nothing is misunderstood, lest the promised pleasures and vowed torment.

As a worldly interests, God gave through this religion what guarantees a human his religion, safety, money, lineage, family, and mind.

As for statement of manners: Islam ordered both it's visible and inwardly, and forbade bad behavior. Examples of Islamic manner: cleanliness and purity, body odor management and assignment to perfuming and enhancing body image. And to be deprived of all evils such as adultery, drinking alcohol, gambling, eating improper meat, blood, or pork. As well as eating healthy foods, forbidding extravagance and wasteful spending.

Internal cleansings refers to abandonment of immoral acts, and behave in a commendable way. Examples of bad behavior such as lying, debauchery, anger, envy, stinginess, humiliation, the love of wealth, arrogance, and showing off. Examples of praised manners: good manners, good companionship for creation, charity, justice, humility, honesty, generosity, perseverance, and depending on God.¹

4-Islam is a religion of convenience:

¹ Information on the religion of the Christians, Corruption and Disillusionment, Al-Qurtubi-Ahmad Bin Hegazi, Ahmed, Dar El Arabe, Cairo, 1980, pp. 442-445.

Convenience is one of the qualities that distinguish this religion. One finds ease in all rites and worship.

The first example of this is for those who want to enter this religion. There is no need for human mediation, or admitting to past sins, but all that is required is for one to cleanse himself and clean wash his body, to bear witness that there is no God but Allah and that Muhammad is the Messenger of God, to believe it and abide by it, the Almighty said””So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe (125)””[Surat Al Anam – The Cattle verse 125].

Besides this there is convenience and ease during travel or illness, for his wish is as valid as it would be under normal circumstances. As a result, the life of a Muslim becomes a soft reassuring one, opposed to that of the infidel which is saturated with stress and hardship.

5. Islam is a religion of Justice, humility:

All Islamic law was only placed by God, who is the Creator of all creation: white and black, young and old, male and female, all having their own language and territory, all under His rule, His justice, and His mercy. He initiated for both male and female regulations that suit each of them. It is impossible that a man would be favored at the expense of a women, or women at the expense of a man, or for the powerful to overcome the weak, or for white to have grievance or have characteristics that are denied to the black human. All are equal before God, there is no difference between them except by piety. It is impossible for the powerful to takes what rightfully belongs to the weak, each has rights and responsibilities. We believe that who does not show mercy on our young and respect for our elders does not belong among us, for God blushes from an elder. The custodian of the two Holy Mosques; King Salman; set the largest example in humility and helping those in need as shown in the attached photos.



Custodian of the Two Holy Mosques Salman Bin Abdulaziz-shakes hands with an elderly man. He is the father and brother of a people who have sincere love and respect for him



Custodian of the Two Holy Mosques Salman bin Abdulaziz-with the orphans, in compliance with the teachings of our religion.



Custodian of the Two Holy Mosques – King Salman Bin Abdulaziz pushing the chair of a disabled man



Custodian of the Two Holy Mosques – King Salman Bin Abdulaziz joking with rehabilitating children

6-Islam orders virtue and forbids vice:

This religion holds a great honor, and honest characteristic, namely: promotion of virtue and prevention of Vice. Each adult sane Muslim is ordered to promote this ideal. Each according to their own ability, either by hand, and if one cannot then with his tongue, and if one cannot then with his heart.

And by this, the whole nation becomes guardian over itself. Each individual must command the good and forbid what is evil, whether ruler or ruled, in accordance with Islamic guidelines that regulate this matter.

This is the duty of each individual according to his ability, while many contemporary political systems are proud to allow opposition parties to monitor the workflow of the state and official government performance.

Finally, we can sum up our other virtues of Islam in the following points:

1-Islam transfer people from the darkness of polytheism and worshipping the creature to the unification and worshipping the Creator, the Almighty said:”” Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein(257)””[Surat Al-Baqarah – The Cow verse 257].

2-Islam saved women from injustice, such as infanticide, denial of rights, denial of inheritance and mistreatment:””And live with them in kindness.”” [Surat An Nisa – The Women verse 19].

3-Islam requires adherence to spiritual and physical hygiene:”” O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful(6)””[Surat Al Ma Idah – The Table Spread verse 6].

4-Islam prohibits mistreating God's creatures, whether human beings, animals, or plants:”” Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason(151)””[Surat Al Anam – The Cattle verse 151].

5-Islam holds his henchmen responsible for inviting people to the religion of God to save them from hell:”” And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful(104)””[Surat Ali-Imran – The Family of Imran verse 104]

And He said:”” O children of Adam, if there come to you messengers from among you relating to you My verses, then whoever fears Allah and reforms - there will be no fear concerning them, nor will they grieve(35) But the ones who deny Our verses and are arrogant toward them - those are the companions of the Fire; they will abide therein eternally(36)””[Surat Al Araf – The Heights verses 35-36]

6-Islam forbids eating whatever tampers with the minds such as wines or drugs as well as forbidden meat, and what Allah's name wasn't mentioned on:"" O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful""[Surat Al-Ma'idah- The Table Spread verse 90]

The Almighty said:""He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah . But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.(173)""[Surat Al-Baqarah – The Cow verse 173]

The Almighty said:""And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].(121)""[Surat Al-An'am – The Cattle verse 121]

7-Islam protects genealogy, it prevents adultery, obscenity, and prostitution:"" And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way(32)""[Surat Al-Isra – The Night Journey verse 32].

8-Islam protects property, prevents theft and looting and consuming people's wealth unlawfully:"" O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful(29)""[Surat An-Nisa – The Women verse 29]

9-Islam promotes solidarity, it forces the Zakat, encourages charity, and giving the poor:"" Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah . And Allah is Knowing and Wise(60)""[Surat At-Tawbah – The Repentance verse 60].

10-Islam equates between the servants of God, regardless of color or race, it does not differentiate between black and white, Arab or not, or others except in piety:"" Indeed, the most noble of you in the sight of Allah is the most righteous of you""[Surat Al-Hujurat – The Rooms verse 13].

11-Islam imposes five prayers on his followers, to be in contact with the Creator at all times of the day:"" Re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times""[Surat An-Nisa – The Women verse 103]

12-The doors are countless to gain rewards, one is recognized in all he does if his deeds are consented of God:"" Whoever comes [on the Day of Judgment] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged(160)""[Surat Al-An'am – The Cattle verse 160].

13-Islam leaves the door of repentance open to all people, it is reassuring and draws sinners to repent:"" Say, "O My servants who have transgressed against themselves [by sinning], do not

despair of the mercy of Allah . Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.(53)[Surat Az Zumar – The Troops verse 53]

14-The simplicity of Islam and the ability various people to understand it makes people accept it without any confusion:”” Say, "Indeed, my Lord has guided me to a straight path - a correct religion - the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah(161)””[Surat Al An am – The Cattle verse 161]

15-Flexibility in Islam and the ability to adapt to new developments made it maintain its authenticity:”” Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah ; and I am not of those who associate others with Him(108)””[Surat Yusuf verse 108].

16-Islam is the only religion that has an authentic scripture, since God revealed it to the Prophet and until the end of time:”” Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian(9)””[Surat Al-Hijir –The Rocky Tract verse 9].

17-The Prophet of Islam is the only prophet whose followers wrote the smallest details pertaining to his life and his work, and his practice is the second source of Islamic legislation:”” Nor does he speak from [his own] inclination(3) It is not but a revelation revealed(4) Taught to him by one intense in strength(5)””[Surat An Najm – The Star verses 3-5].

18-While the previous prophets of God messages targeted specific nationalities and specific times, Islam was for entire humanity and to any era:”” And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know(28)””[Surat Saba – Sheba verse 28].

19-Islam is the only religion through which one worships his Creator as instructed by Him, not as some so-called holy written by Man:”” And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous(153)””[Surat Al An am – The Cattle verse 153]

20-Islam orders compassion for the weak, the poor, the sick, and the elderly:”” And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah ; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing(83)””[Surat Al-Baqarah – The Cow verse 83]

21-Islam purifies the prophets of accused behavioral defects spoken of by non-Muslims:”” And We gave him Isaac and Jacob in addition, and all [of them] We made righteous(72) And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us(73)””[Surat Al Anbiya – The Prophets verses 72-73].

22-Islam equates between rich and poor in mosques and councils, the rich are not entitled to a poor's place:”” O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of

Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted(13)'''[Surat Al-Hujurat – The Rooms verse 13]

23-Islam imposes fasting on Muslims to teach them self-discipline and sense the poor's deprivation, pushing them to a charity:''' O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous(183)'''[Surat Al-Baqarah – The Cow verse 183].

24-Islam raises human morals, and one no longer pursues his worldly desires:''' The enjoyment of this world is little, and the Hereafter is better for he who fears Allah . And injustice will not be done to you, [even] as much as a thread [inside a date seed]'''[Surat An Nisa – The Women verse 77].

25-Islam does not differentiate between Muslims and others in the alms:''' Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah . And Allah is Knowing and Wise(60)'''[Surat At Tawbah – The Repentance verse 60]

26-Islam gives the neighbor great rights, even if he was a non Muslim:''' and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side'''[Surat An Nisa – The Women verse 36]

27-Islam urges respect for elders and the treating the young with mercy.

Narrated by Abdullah ibn Amr ibn al-'As: The Prophet (PBUH) said: Those who do not show mercy to our young ones and do not realize the right of our elders are not from us".¹

28-Islam grants the parents great rights, even if they were not Muslims:''' And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word(23) And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small(24)'''[Surat Al Isra – The Night Journey verses 23-24]

29-Islam imposes the rights of the child even before birth:''' Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. '''[Surat An Najm – The Star verse 32]

30-Islam imposes recognition and respect for all prophets of God:''' The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers'''[Surat Al-Baqarah – The Cow verse 285]

31- Islam imposes rights even to the dead.

The Sunan of Al-Tirmidhi 1920. ¹

Narrated Abu Huraira: The Prophet said, "Hurry up with the dead body for if it was righteous, you are forwarding it to welfare; and if it was otherwise, then you are putting off an evil thing down your necks."

Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah said: "When a person dies, his deeds are cut off except for three: Continuing charity, knowledge that others benefited from, and a righteous son who supplicates for him. [Fatwa collection by Ibn Taymeyah Vol I pp. 191].

Acceptance of Islam to non-Muslims (And their status in the Islamic civilization):

Many are those words you hear describing Islam as a religion of war, aggression, and bloodshed. Many orientalists have broadcasted this distorted image of Islam in their writings. This is Carl Brockelmann proclaiming this explicitly in his book: History of the Islamic Peoples) saying: "The Muslim is obliged to declare hostility to non-Muslims and that the fight against non-Muslims is a religious duty"¹. This logic is incorrect and contrary to the precepts of Islam and its teachings that dictate how Muslims run their affairs.

At the other extreme, we find that fair-minded people believe that the spread of Islam in the world was not by force nor terrorism, but with tolerance and good dealings. Thomas Arnold says:" Nomadic Christians turned to Islam by tolerance"². Living in the Arabic Peninsula and the Levant were Christians and people of the book, and the Prophet sent to Yemen a group of his senior companions to teach them Islam. Among them was Mu'aadh Ibn Jabal, who was told by his teacher:" YOU are going to people of a (Divine) Book. First of all invite them to worship Allah (alone) and when they come to know Allah, inform them that Allah has enjoined on them, five prayers in every day and night; and if they start offering these prayers, inform them that Allah has enjoined on them, the Zakat. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take Zakat from them and avoid (don't take) the best property of the people as Zakat "³.

Thomas Arnold goes further, acknowledging that the Islamic faith " dictates tolerance, freedom of religious life for all other faiths..The non-Muslims, in general, enjoyed under Islamic rule a large degree of tolerance not available to them in Europe until very recent times. Conversion to Islam through coercion is forbidden. And the mere presence of so many Christian groups in the

territories which was for centuries under Muslim rule is clear evidence of that tolerance enjoyed by these Christians"⁴.

Islam has ensured non-Muslims, such as Jews and Christians, rights and freedoms not given by any religion, cult, or law. They were never forced to accept Islam. Of these rights were:

¹ The history of the Islamic peoples, Carl Brockelmann, translated to Arabic by Nabih Amin Faris, and Patton, Dar El Ilm Lilmalayin, Beirut I 5, 1968, p. 78.

² The Call to Islam, p. 69

³ Sahih Muslim Vol I pp. 51

⁴ Invitation to Islam: Thomas Arnold. Translation by: Ibrahim Hasan and others, The Egyptian Renaissance library, Cairo, 1971, p. 461 462.

1-Protection against any external aggression:

Where Muslims must protect dhimmis who were associated with by charter and loyalty. It is the responsibility of the Governor with his legitimate authority and military force to provide such protection. Several Muslim scholars have re-iterated this responsibility, such as Ibn Hazm in his book *Maraatib Alijmaa*, Al-Karavi Al-Maliki in his book *Alfaruk*¹. Furthermore, Shaykh Al-Islam Ibn Taymiyah, when the Tatars occupied the Levant, went to the Governor to negotiate to release of prisoners. He did not accept the release terms unless it included of all prisoners, Muslims, Jews and Christians, citing that they were the responsibility of Muslims, for they pay tribute, and they have equivalent rights and duties of Muslims.

Before that, when Crusaders came to the Levant to protect Christians from the oppression of the Muslim rulers at the time, the Christians of then rejected this argument and refused to cooperate with the princes of the Crusaders.

2-Protection against domestic injustice:

Social injustice is renounced by Islam entirely for all members of society, whether Muslim or non-Muslim, the Prophet warns against the oppression of non-Muslims from the people of the Covenant and others, he says: « Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment². The Prophet's message the people of Najran:” No man is to be taken due to another man's injustice”³.

And this approach rightly guided the Caliphs who ruled after the Prophet. The Caliph Omar Bin Al-Khattab would ask the dhimmis from the territories ruled by Muslims, fearing that a Muslim has brought them harm, they would respond to him: “We know only see loyalty”.

Thus under Islam, dhimmi's are guaranteed a set of rights, which can be summarized in:

A-Protection from bodily harm and bloodshed:

The right to protection of dhimmis includes protection of their blood and their bodies, and also includes protection of their wealth and their honor. Harming them is forbidden by the consensus of all Muslims. The Prophet said:” Whoever killed a person having a treaty with the Muslims,

¹ Alfaruk, Ahmad Ibn Idris Al-Quraafi, examination of Mohamed Ahmed Siraj and Ali Gomaa, Dar es Salam for Printing and Publishing, Cairo, 1, 2001, vol. 3, pp. 29 et seq. Alfaruk 119.

Al-Sunan al-Kubra, Al-bayhaqi.Mohammed Abdul Qader, Scientific Library, Beirut, c 9/205. [†]

³ Narrated by Abu Yusuf Yaqub Ibn Ibrahim in the book Alkhiraj, Knowledge House, Beirut, 1979, p. 72-73.

shall not smell the smell of Paradise though its smell is perceived from a distance of forty years
“¹.

And thus the entire Muslim scholars agree that to kill a dhimmi is a major sin due to this warning, but they differed: Is a Muslim killed for killing a dhimmi, or not?

The scholars, including Al-shaafa'i and Ahmad said that the Muslim is not killed, basing their opinion on the Prophet's saying: A believer shall not be killed for an unbeliever². Mentioned in other terms: "A believer shall not be killed for an unbeliever, nor a confederate within the term of confederation with him"³. Malik and Al Lith said: If the Muslim murders a dhimmi he is to be killed. If not, he is not killed⁴. This has been done during the rule of Aban Bin Osman when he was ruler of Madina. A Muslim man murdered a man of the Copts. And as a result he was killed. Aban was considered among the Muslim scholars of Madina.⁵

Islam applied a base ensuring the rights of Muslims and non-Muslims. Islam imposed Jihad on Muslims to raise the flag of Islam, and to defend the land. The reward for Jihad is paradise as wide as the heavens and Earth. A non-Muslim is not compelled to leave his religion, which will be defended, as well as his soul and blood in return for a little fee (Jizya). The Jizya was not imposed on the elderly, women and children, and only imposed on who was able. This is clearly shown by the al-Hasan Al-Basri to the question of equitable Caliph Omar Bin Abdul Aziz, his reply: Why had the prior Caliphs left the dhimmis and they are incestuous, and in acquisition of alcohol and pork?!

Hassan replied: But they paid tribute to be left with their beliefs. Are you practicing innovation?
⁶.

As Islam protected themselves from killing, they also protected their bodies from beatings and torture, it is not permissible to harm a person's bodies, even if they delayed or declined to perform assessed financial duties as tribute and charity. Islam emphasizes all of militancy with the Muslims if they withheld Zakat. However, scholars prevents any harm against the dhimmis if they prevented tribute except to be imprisoned without associating any torture or labor. Abu Yousef writes: Hakeem Ibn Hisham; a companion; saw a man keeping others under the sun

¹ Narrated by Al-Bukhaari: Aljamii Alsahih, c 3/1154; Musnad Ahmad, 5/38.

Narrated by Ahmad, c 2/191; Al-Tirmidhi in Sunan, 4 c/25; and Ibn Maajah in Sunan, 2/887. ²

³ narrated by Ahmad, c 1/122, c 2/194, Sunan Al-nasaa'i, 4 c/217; Sunan Abu Dawood, 3/34, 4/303.

Nayl Al-awtaar picker secrets, Tareq Awadallah, Dar Ibn Al-qayyim and Ibn Affan, Riyadh, Cairo, 1, ⁴ 2005 c 7/154.

⁵ Pure Essence and al-Sunan al-Kubra, Aladdin Turkmen, Encyclopaedia of the Ottoman, Hyderabad, 1346 e c 8/34.

The rights of dhimmis in the Muslim country, Abe's Aala Al Mawdudi, Dar al-Ansar, Egypt, 1978, p. 18. ⁶

because they didn't pay tribute. He said: what's this? I heard the Messenger of Allah say: "God tortures those who tortured people in the world"¹.

Ali (MABPWH) wrote to one of his governors about Jizya: "Do not finish their stocks for winter nor summer, nor food for eating, nor an animal they work on, do not beat or whip them, and do not raise one's leg at request of dirham, and do not sell any one's equity, but to take from them a pardon. If you act against what I commanded you with, may God take you without me, and if I am informed that you acted otherwise I will relieve you of your duties". The Governor replied: "So I return to you as I left! (Meaning that people do not pay without punishment). He in return said: Then return as you left"².

B-Protection of Wealth: As lives and personals were under protection, guaranteed were the security of funds, which was agreed on by all Muslims, and in all countries, and across the ages.

Abu Yusuf wrote in his book; Al-Khiraj; in the era of the Prophet promised the people of Najran: «To Najran and neighbors protection of God, and Prophet Muhammad's The Messenger of God protection of their wealth and their faith and businesses, and everything under their control whether few or many ... »³.

During the rule of Omar, he sent to Abu Obeida Al-Jarrah: "I prevent Muslims to behave with iniquity towards them and to consume their goods except with fair pay". In words of Ali Ibn Abi Talib : "They gave the tribute for their blood to be as sacred as our blood, and their wealth as our wealth."

This is the dealings of Muslims throughout the ages with dhimmis, If a Muslim steals from a dhimmi they cut his hand, and returned the money. He who borrows must return what he borrowed, and is imprisoned if he does not. The same rules apply to them that apply to Muslims with no difference. The extent of care Islam took of their money and possessions is that it extends this notion to items not considered wealth in the eyes of Muslims. Alcohol and pork are not considered wealth to Muslims. Damage to alcohol or piglets are fine and accepted when committed against a Muslim, because it brings evil to the religion, and one must change it as recommended, and it is not permissible for a Muslim to have these things nor to sell them to others.

But both alcohol and pork if owned by a non-Muslim, are counted as precious funds, as the scholars write. And if they had been destroyed, then the Muslim must repay the value to the dhimmi.

C. Protection of Dignity: Islam protects the dignity of dhimmi and his honor as it protects that of a the Muslim. It is not permissible for anyone to anger ones feelings or accuses him of falsehood,

Narrated by Muslim in his Saheeh, 8/32. ¹

² Al-Khiraj. Abu Yusuf Yaqub Ibn Ibrahim, Knowledge House, Beirut, 1979, p. 15-16

Al-Khiraj, Abu Youssef Jacob Ibn Ibrahim, House of Knowledge, Beirut 1979 p.72 ³

or of lying, or to backbite him and remind him of what he dislikes in himself or his lineage or his appearance, or any other related matter.

The fundamentalist scholar Al-Maliki Shehab Adeen Al-Quraafi said in his book *Alfuruk*: “There are obligations towards a dhimmi, they are our neighbors and under our protection and God’s protection, and the protection of the Messenger of Allah and the religion of Islam. If one abuses them with an ill word then he degraded the protection of Allah, His Messenger, and that of religion of Islam”¹

In the book (Alder Al-Mukhtar): “A dhimmi should be spared harm, and backing in his absence as a Muslim”. The scholar Ibn ' Abideen said in his commentary on this: “The dhimmi has our rights and our responsibilities, as backbiting is prevented against a Muslims it is also denied for a dhimmi, injustice to the dhimmi is even more punishable”.²

D-Insurance and Security during disability, old age and poverty: Islam guaranteed for non-Muslims in the State appropriate living and provided for them. A Muslim State is responsible for all its citizens, said the Messenger of Allah: “You are all sponsors, and each sponsor is responsible for his flock”.³

This was the practice of the righteous governors and who came after them. In a Disclaimer written by Khalid Ibn Al-Walid to the people of Hirra in Iraq, who were Christians: “And I made for them: An elder disabled of work, or a man once rich who is now poor and receives charity from people of his faith, I relieve hi of his tribute and pay him an allowance from the Muslim funds for him and his dependents”⁴. This was during the rule of Abu Bakr, who was accompanied by a large number of companions, Khaled wrote this to him and he agreed to it, and such was the consensus of the group. Omar Bin Al-Khattab saw a Jewish man begging, so he inquired about his situation, he knew that aging and the need for funds forced him to beg. He then took him and went to the Bayt Al-Maal, and ordered an allowance for him to force him and his dependants and all people fitting this category, and said: “We did not do him justice, we took tribute from him as a young man, and then let him down when he reached old age!”⁵.

While Omar Ibn Al-Khattab returned from of Damascus with tax money, he passed by a Christian group ill with leprosy, he order that they be given of charity. And that their diet and lively hood be covered by the State on a regular basis.⁶

Alfuruk, Anwar Alburuk fi Anwar Alfuruk, Ahmad Ibn Idris al-Quraafi. Mohamed Ahmed Siraj and Ali ¹ Goma, Dar al-Salam for printing and publishing, Cairo, 1, 2001, vol. 3, p. 14.

Dar Al-Mukhtar and Haashiyat Ibn Abideen, c 3, p. 244-246. ²

Saheeh Al-Bukhaari, vol. 1, p. 304. ³

Narrated by Abu Yusuf Yaqub Ibn Ibrahim AlKharaj, p. 144. ⁴

⁵ Previous Section, p. 126.

⁶ Fattouh Albuldan, Ahmad Ibn Yahya Balathuri, Omar Anis Altabaa, Knowledge Foundation, Beirut, 1987, p. 177.

And by this, social security was implemented in Islam, as a general principle, including all members of the society both Muslims and non-Muslims living in Muslim lands. No one should remain in the Muslim community deprived of food, clothing, shelter, or treatment. Preventing mistreatment is a religious duty, whether a Muslim or a non-Moslem under Moslem rule. Imam al-Nawawi said in his book Alminhaj that it is a must for a Muslim to provide clothes to the bare, or to feed the hungry if Zakat to them is unpaid.

The scholar Shams al-Din al-Shafi'i in his book The End of Explanation of Alminhaj that dhimmis are as Muslims in that regard, preventing their harm is our duty.

3. The Freedom of Religion:

Islam protects the privacy rights of dhimmis, the right of freedom. The first of these freedoms: The freedom of belief and worship, each religion with worship and practice, whatever the religion or cult maybe. No one is forced to leave one religion for another, nor pressured to convert to Islam. The basis for this right is mentioned in the verse: “There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing(256)”[Surat Al-Baqarah – The Cow verse 256], and: “And when they entered upon Joseph, he took his parents to himself and said, "Enter Egypt, Allah willing, safe [and secure]”[Surat Younis verse 99]

Ibn katheer said explaining the first verse:” Do not pressure anyone to enter Islam, it is clear, evident by its subdirectories, and does not need to be forced on anyone.

The descent of this verse, as scholars explain, shows the magnificence of this religion.. It is narrated about Ibn Abbas, that he said: Women having few offspring, would make vows for her new born to be a Jew. This was also practice by the Ansari women in pre-Islamic time. When Banu Nadir were forcibly evicted, they had children of the Ansar with them. Their fathers said: We do not let our children, meaning we will not let them convert to Judaism, then Allah revealed this verse: “No compulsion in religion”[Surat Al-Baqarah verse 256].¹

Although attempts were forced by the parents who wanted to protect their children from the dependency on them for combatants with people who disagree with their religion and nationality, despite the special circumstances of children entering the religion of Judaism, although there was a whole world of sin and the persecution of dissidents in the cult, as well as religion. And although The Roman State that doctrine gave choice to its citizens between Christianity and murder, and when the state embraced the doctrine of Almalkani they committed atrocities the Christians of Jacobins and others.

I say despite all this, Islam banned forced conversion. If God guides one and enlightens his chest and his insight he converts consciously. And if one is blinded by God and seals his heart and senses then it makes no difference if he is forced into conversion. Ibn Katheer said the Muslim faith is not just a word uttered by the tongue or ritual lead by bodies, but it is an adoption, compliance and surrender of the heart. To this date, it is not known for Muslim people to force

Tafsir Ibn Katheer Vol I page 310 ¹

the dhimmis to Islam, as acknowledged by Western historians themselves. As well, Islam protected non-Muslim's temples and patronized the inviolability of their churches, but the Quran also gave permission to fight in order to protect the freedom of worship, as mentioned in the verse: "Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory(39) [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah ." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might(40)""[Surat Al-Hajj – The Pilgrimage verses 39-40].

We have seen how the Prophet's mission included the people of Najran, that they are protected by God and his Messenger with their wealth, religion, and sale. During the reign of Umar Ibn Al-Khattab, he gave the people of Aliyah i.e. Jerusalem a text guaranteeing religious freedom and the inviolability of their temples and rituals, stating: "This is what Omar, Commander of the faithful people gave the people of Aliyah regarding security: He gave them safety for themselves and their money and their churches and crosses and all matters related to their sect, Their churches shall not be inhibited, nor destroyed, nor detracted from, nor their space, nor of their crosses, and none of their money. Do not impose on their religion, and none of them are to be prejudiced against. And no Jew shall live among them in Aliyah".¹

Under Khalid Ibn Al-Walid he guaranteed the people of Annat: "They have permission to beat their bells at any hour of the night or day at will, except during times of prayer, and to bring out the crosses during their Festivals"². And what Muslims expect of non-Muslims is to have respect for feelings of Muslims and the sanctity of Islamic religion, and not to show rites and crosses in their regions, and not to build a Church in an Islamic City that didn't have one before, that is because it shows a challenge to the Islamic sense which can lead to strife and disorder.

Some Muslim scholars allowed dhimmis to build churches and markets and other temples in Islamic cities, and in countries conquered by Muslims building on the interest seen, as long as Islam allows their beliefs.

The Zaydi and Imam Ibn Alkasssem companions of Malik as well followed this ideology³. This seems to be the practice in Muslim history, from the early era. There were several churches built in Egypt built during the first Hijri century, such as the Church of Saint Mark in Alexandria in 39-56 Hijri.

History of al-Tabari, Muhammad Ibn Jarir al-Tabari Mohammed Abu Fadl Ibrahim, Dar Al-Maaref, ¹ Cairo, vol. 3, p. 609.

² AlKhiraj. Abu Yusuf Yaqub Ibn Ibrahim, p. 146.

³ Dhimmi and Secured provisions, pp. 96-99.

As well as the first church was built in Fustat in town of Rum, during the reign of Muslima Ibn Mukhli on Egypt in 47-68 Hijri. Abd-El-Aziz Ibn Marwan during the establishment of the city of Helwan allowed a church building, and allowed for some bishops built two convents. There are many other examples, as stated by El-Megreisi in his book Alkhitat, and then concluded by saying: "All churches mentioned in Cairo date are built during Islamic reign without question."¹

In the villages and places that are not among Muslim countries dhimmis are not prevented from showing their religious rites and to rebuild old churches or of building new ones due to increasing numbers. This tolerance with people who differ in religion is of the people who relate their whole lives to religion, and became victorious with it, not seen in the history of religions, as witnessed by Westerners themselves.

Gustave Le Bon, the French writer says: "We have seen from the Qur'an, which we have mentioned before, that the forgiveness of Mehmet for the Jews and Christians has been great to the end, unlike the founders of religions that appeared before him as Jewish and Christian, and we'll see how his successors followed his steps".

Tolerance was also recognized by some suspicious European scholars or by the few faithful who contemplated in the history of Arabs, and the following words that were written by many of them prove that we are not alone in this point of view. Robertson wrote in his book Chariken's History: Muslims alone balanced zeal to their faith and a spirit of tolerance towards other religions, and they spread their religion with their hands holding the sword left people free to adhere to their religious teachings".²

4-Freedom of occupation and earnings: Islam ensured freedom of employment and earnings for non-Muslims, to earn with others, or work for themselves, to choose a profession, and choose what they please in economic activity, just like Muslims. The scholars allowed dhimmis rights in sales contracts, trades and other financial transactions equivalent in rights to Muslims, however they excluded a usury because it was forbidden for them as it was for Muslims. It was narrated that the Prophet wrote to the wise men of Magi: "Either abandon usury or allow a war from Allah and his Messenger". It also forbids dhimmis from selling alcohol and pork in Muslim countries, and to open bars allowing consumption of alcohol and to facilitate circulation, or to import it to the territory of Muslims publicly, even if it was strictly for their own enjoyment, as it is leads to corruption and closure of mercy. Apart from these things, dhimmis enjoy the freedoms of financial trades, industries, or the practice of any skills under Muslim rule.

This was the case, as Muslim history confirms throughout the ages. To the extent that certain occupations were limited to dhimmis such as banking, pharmacy and others. This lasted until recently in many countries, and they had collected abundant wealth exempt from Zakat and all

¹ Islam and Dhimmi. Dr. Hosny El-Kharbotly, p. 139, Invitation to Islam. Thomas. F. Arnold, p. 84-86, III. Translation: Dr. Hassan Ibrahim and his colleagues.

Footnote of page 128 of Arab Civilization. Gustave Le Bon³

other taxes except for Jizya, which is the tax on people who are able to bear arms, as we will discuss below, and the amount of very minute.

Adam Metz said: "Islamic legislation did not close to dhimmis any section of occupation, they had a strong hold in the trades that yield rich dividends. They were international banker, merchants, owners of land, and doctors. The dhimmis organized themselves, so most of the money changers in the Levant for example were Jew. While most doctors and clerks were Christians. The chief of the Christians in Baghdad and the Caliphs personal physician was a Christians, and the heads of the Jews and accountants worked for him".¹

5. Employment by the State:

Dhimmis have the right in assuming State functions as Muslims do, except those of religious nature such as the Imamate, and head of State and army leadership, Muslim judicial matters, the mandate on handouts, and so on. The Imamate or succession is both a religious and worldly matter, it is the succession of the Prophet, and can only be occupied by a Muslim, it is inconceivable to implement the provisions of Islam to a non-Muslim.

And the head of the army is not a purely civilian position, but is an act of worship in Islam, because Jihad is the highest form of worship in Islam. The judiciary is ruled by Islamic law, and it cannot be imposed on a non-Muslims to govern beyond his belief.

Mandate on alms and similar religious functions follow the same principle. All other State functions may be attributed to a dhimmi if essential qualifications are met, such as honesty and loyalty to the State.

The tolerance of Muslims was extended that Al-Mawardi; the Senior Jurists; said that dhimmi may administer the Department of Implementation. The Minister's responsibility is to implement the commands forwarded by the head of state. This is unlike the Ministry of Delegation that administers the political, administrative and economic, laws. At the time of the Abbasids, many Christians took the position of Minister more than once, among them was Nasr Ibn Aaron in 369 Hijri, and Issa bin Nstors in 380 Hijri. Prior to this, Mu'awiya bin Abi Sufyan had a Christian writer named Sargon. The tolerance of Muslims was at times very exaggerated to a point where the Dhimmis trampled on the rights of Muslims; making Muslims in some eras complain about the Jews and Christians unlawful treatment to them. Adam Metz; the Western Historian; in his book Islamic civilization in the Fourth Century AH said: "Things that surprised me was the large number of Dhimmi workers; both governors and senior staff; and acting non-Muslims in an Islamic State. It was the Christians who governed Muslims in a Muslim country and the objections about Dhimmis arbitration in the Muslim lands was an old complaint."

These rights and safeguards were not theoretic, but applied by the Caliphs and Muslim rulers, urging their governors and their subjects the implementation of this. The following are some of

¹ The Islamic civilization in the Fourth Century. Mr. Adam Metz, Professor of Oriental Languages at the University of Basel in Switzerland. Translated by Mohammed Abdel Hadi Abu Raida Fourth Edition, ch. "Jews and Christians", vol. 1, p. 86

the forms of acceptance of others in the Muslim community across the eras and different time periods:¹

The tolerance of the Prophet with Pagans, and his dealing with them respectfully, despite their disbelief and serious abuse to him is a perfect example of this. He asked God for their guidance after returning from Taif.

During his travel in the desert, Abdullah bin Arkut guided him and his companion, and he was a Dhimmi.²

When he founded the new community in Medina, after writing the first Muslim State Constitution he wrote an agreement between Muslims and Jews setting the foundations of the relationship between Muslims and other Nations, a relationship of complementarily, not of division or conflict.

The Messenger of Allah granted full rights to Jews, saying: «And the ones following us from the Jews are granted security and protection, non-oppressed nor are with us in solidarity».³

As was the case during his war with them. He would show mercy if they broke a ceasefire and he fought and defeated them. He would not punish them by the extent that keeps them at bay. He would place a governor to rule them of their choice.⁴

In the battle of Khaybar Muslims found sheets Torah, the Jews requested them and the Prophet ordered them returned, Wolfenson said regarding this: "The Prophet did not disrespect the sacred sheets. Remember that what the Romans did while overpowering the conquered Jerusalem in 70 A.D. They burned holy books, and stamped on them with their feet. And what the fanatics of the Christians did in the wars of the Jews in Al-Andalus, where they also burned the Torah. This is a vast gap between the conquerors between them and the Messenger of Islam".⁵

This practice did not only apply to the Jews, but also idolaters of Quraish. The Prophet accepted Suhail Bin Amr refusal to term Mohammed as the Prophet because with it would be a form of recognition of his Prophet hood which Suhail and Pagans didn't believe.⁶

¹ Al Seera Alnabawiya Ibn Hisham. Mustafa Al-Saqa et p. 480 and beyond.

The Islamic Civilization in the Forth Century Hijri, Adam Metz. Translation by Mohamed Abdel Hadi °
Abu rideh, vol. 1, p. 105.

³ Prophetic and Caliphate era documentation. Muhammad Hamidullah, Dar Al Nafaes, Beirut, I 5, 1985, p. 59.

⁴ History of Islam, Hassan Ibrahim Hassan, vol. 1, p. 132.

History of the Jews in Arab Lands, p. 170. °

⁶ Prophet's Biography. Ibn Hesham, Vol. 2, p. 317.

During the conquest of, the Prophet showed how open minded he was as he pardoned and accepted the other ordering his companions to enter Mecca peacefully, without harm to any one, despite the hardships he suffered at the hands of Quraysh for thirteen years spent there before his migration to Medina. But rather made Abu Sufyan, leader of Quraysh then, and honored him as he honored the sacred House of Allah, and made his house a safe place of refuge and safety for the infidels of Mecca.¹

As Muslims embraced Arabs, Islam also embraced all other races of non-Arabs and included Salman, the Persian whom the Messenger said about: "Salman is of us Ahlu Albyt"². And his companions were also: Suhayb bin Sinan, the Roman, and Bilal from Abyssinia.

This tolerance that the Prophet had to his companions, that made many non-Arabs accept Islam. Those who embraced Islam without coercion, or who preferred to not to convert even when Islam's light spread.

And we can see more of this acceptance in more than one direction: In the religious aspect, we find that Islam has allowed the people of the conquered areas to freely exercise their religion. This was done without restrictions, but opened a wide door for tolerance which was closed to them in the past by former rulers, whether Romans or Persians.

And this tolerance allowed the Christians to build churches after the Islamic conquest, it was Amr Ibn Al-Aas who allowed Copts to build churches and among them was the Church of Marks in Alexandria. In the State ruled by Muslima bin Mokhallad they built a church in Fostat. And in era of Abdel Aziz ibn Marwan they built more than one Church, including: Mar Girgis Church, the Church of Abu Qir, and during the reign of the Fatimid State there were many establishment churches in Cairo, the capital of Fatimids.³

On the civilian side, dhimmis benefited greatly from the spirit of tolerance which spread in the Islamic world East and West, and were appointed in top managerial positions, and sometimes these positions were exclusive to them as a result of their previous knowledge in administrative and financial expertise.

The Arabs kept the administrative systems in the conquered areas as they were, these departments continued operations in pre conquest languages, until it started operating in Arabic in the reign of Abdul Malik bin Marwan. So it was only natural to leave operations as they were in the hands of the citizens, and at this stage Arabs had only the supervisory staff.

¹ Prophet's Biography, Ibn Hesham, vol. 2, p. 403.

² The Great Lexicon. Sulaiman bin Ahmad Al-Tabaraani, Hamdi Abdel Majid Al-Salafi, Ibn Taymiyah. Library of Cairo. 6/213

Treatment of non-Muslims. Nariman Abdel Karim, a series of Egyptian history, General Egyptian Book Organization, 1996, p. 72.

Therefore it is not surprising that we see Christians in administrative positions, as was the case in the days of Al Farouq Omar, and after him.

This was not an opportunity for the Christians and Jews alone, but also to the non-Muslims Iranians in the State, especially the financial issues, where they formed the Aldhakin layer, which were known by their skills and guidance for charity and tax matters. As was that case in India after conquest.¹

This did not stop by appointing dhimmis some posts in the State, but some of whom administered the Office of the Muslim army in the ministries of Ibn Forat. When the people questioned him, Ibn Forat defended himself as he followed the path of his predecessors in appointing Christians to control some functions of the State.²

Christian occupied the highest echelons of the state which were positions of Ministers, and that was during the Buyids Dynasty in Iraq, and the Fatimids in Egypt, and the Mamluks in Egypt as well. Nasr bin Harun, was taken by Al-Adid as the State Minister, and was authorized the building of markets and the release of funds to poor Christians³. Also in the Fatimid Dynasty in Egypt was Ya'qub Ibn Killis, who was one of the highest Ministers⁴, as a Ministry also was Issa bin Nstors⁵.

A browse though the book Al Manhal Alsafi Walmustawfi Alwafi of Jamal al-Din Yusuf Ibn Taghri finds it provides a significant number of Ministers and statesmen who were Christians, or descendants of Christians and embraced Islam, and had become Ministers or other officials.

And among them was Asaad bin Alsadid Almiz the Coptic, who was the High Minister of Egypt⁶ (695Hijri), who remained on Christianity, but then converted during the era of Al-Ashraf Khalil

¹ Conquested Countries, Ahmad bin Yahya Balathuri p. 421 422.

Treatment of non-Muslims. Nariman Abdel Karim, p. 127^{*}

³ This occurred during 369 Hijri. History in Full. Ali bin Mohammed bin Al-Ether, realization: a group of scientists, Scientific Library, Beirut, I, 1987, vol. 7, p. 385, 386, 388.

⁴ Held Cabinet in 363Hijri. Carnage of the Fatimid Imams Alhanifa Alkhalifa, Ahmed bin Ali al-maqrizi, realization: Gamal Eddin Porter, Supreme Council for Islamic Affairs, Cairo, 2nd, 1996, vol. 1, p. 144.

⁵ During 384 Hijri. Alhanifa for El-Megreisi Carnage, c 1, 283.

⁶ Translated version. Joseph Ben entice Bardi, Realization: Mohamed Amin, National Library and Archives, Cairo, vol. 2, pp. 370-371.

Ibn Qalawun. And among them also was the Minister Aminuddin bin Taj, Minister of Egypt, was later appointed to three consecutive cabinets, and assumed other positions in the State.¹

And finally there was Abdul Wahab bin Nasrallah bin Toma, the Minister Taj al-Din, a Coptic born in Cairo and raised as a Christian, until he converted to Islam and contacted Ashraf Barsbay and assumed many official functions.²

And in Andalusia may dhimmis held high positions in society, among them was Ismail bin Ngharalh a Jew, and his son Joseph held the position of prime minister during the era of Bani Zeeri³.

The climate of freedom was enjoyed by dhimmis, had created for them an atmosphere of influence and power they did not have during times that preceded Islam.

In the area of Science, we find many non-Muslim scientists embraced by Islam, and showed genius outcomes in the fertile environment provided. A browser through a book like the Lives of the Physicians by Ibn Abi Usaibia the Egyptian will show an ample collection of the names of these scientists⁴.

This include a group of doctors in Umayyad Dynasty who remained Christians and this did not prevent them from advancing their work, and that didn't stop them from being honored by Mu'awiya Ibn Abi Sufyan then, and his kindness for two of them from Damascus named Ibn Uthal and Abu Alhakam⁵.

In this State, Issa bin Alhaka of Damascus the Christian grandson of former doctor wrote his encyclopedia known by him⁶, and the Hajjaj bin Yousef also singled out Bytazook, during the reign of Abdul Malik bin Marwan in 90 Hijri, praising him offering much wealth.⁷

In the Abbasid period there was a Jewish expert in pharmacy named George Ben Gabriel, who served the first Abbasid Caliphs Abu Jaafar Al-Mansur, and was given a high status and a high salary and remained in service until the passing of Al-Mansour.¹

Almanhal AlSafi. Joseph Ben Taghri Bardi, c 7, pp. 84-85. ¹

Almanhal AlSafi. Joseph Ben Taghri Bardi c 7, pp. 399-400. ²

³ This dynast ruled between 362-515Hijri, the Jewish and his son lived during the days of Belkin bin Ziri. Dictionary of the Ruling Families, p. 109.

⁴ We will present a table with names of doctors and their contemporaries of the Caliphs in another article.

⁵ Lives of the Physicians, by Ahmad Ibn al-Qasim, known as Ibn Abi Usaibia, achieving Nazar Ridha, Life Library, Beirut, d. V, p. 171, 176.

Lives of the Physicians, pp. 177-178. ⁶

Lives of the Physicians, pp. 179-181. ⁷

This man established a great tie with the Palace, inherited by succession, he served Al-Mansur, his son Bukhtishu II served Harun and prevailed in his era in 184 Hijri². And his son Gabriel Ibn Bukhtishu had good skills in Therapeutics, received special treatment and status from the caliphs, and earned substantial amounts not given to other doctors in 231 Hijri³. And his son, Bukhtishu Ben Gabriel reached great status and wealth, and was comparable to the Caliph al-Mutawakkil in dress and brushes in 298 Hijri⁴.

The descendants of this family served the Abbasid House for three centuries, under great care, this brought them great wealth until the last of them Abdullah Ibn Gabriel Ibn Abdulah Ibn Bukhtishu Ibn Gabriel around the year 450 Hijri, and he was a contemporary of the doctor Ibn Butlan⁵.

Equally famous to this family was Hunayn Ibn Ishaq Al-Abadi, besides the medicine industry this family was famous in the translation industry and transferring books from their original languages into Arabic. In 260 Hijri, Hunayn was interested in transferring medical books, especially books Galen. His son Ishaq Ibn Hunayn, in 298 Hijri translated many writings from Greek to Arabic, but the bulk of his attention was in translation books of wisdom and philosophy.⁶

In this era also there were a number of famous doctors who were translators at the same time, among them was John Ibn Bukhtishu in 290 Hijri, who was a distinguished expert in Syriac and Greek, and treated the Prince Allmuwafak Billah Talha Ibn Al-Mutawakkil, who was the son of the Caliphate, he also translated many books from Greek into Syriac.

The book of Owyon AlAnbaa dedicated a full section naming doctors who were translators and the same time. A browser of this section finds many Christian and Jewish names, which received the patronage of the Caliphs and their funds.

There were also a group of Jewish doctors in that era. For example Masrjoweh, who was the physician of Basra, during the Umayyad Caliphate 101 Hijri. He was working in medicine and translation, and translated the writings of Ahern bin Ayin to Arabic, and to him the Al-Razi refers to when he say the Jew in his book.

Also there were doctors that had no religion, for example Ibn Qurra Al-Harrani in 288 Hijri, who was unmatched in expertise in the medical field and in other parts of philosophy⁷. As well as many of his group, including Sinan Ibn Thabit Ibn Qurra in 331 Hijri⁸. He followed his father's

Lives of the physicians, pp. 183-186. ¹

Lives of the physicians, p. 186, 187. ²

Lives of the physicians, p. 187-201. ³

Lives of the physicians, p. 201-209. ⁴

⁵ Lives of the physicians, p. 214.

⁶ Lives of the physicians, p. 257-274.

Lives of the Physicians, p. 276, 277. ⁷

⁸ Lives of the Physicians, pp. 279 et seq.

footsteps in his knowledge of science and worked in Medicine, as well as his son Thabit¹ Bin Sinan Ibn Thabit (d. 365 AH), and his brother Ibrahim ²Ibn Sinan Ibn Thabit (335).

From the far East to the far West in Morocco and Al-Andalus, the star of a number of physicians shined and their religion did not prevent them of the success in society and the service to the caliphs as well. Of these were Isaac Ben Kstar, of the Jewish religion, and served Almuwafak Al-Ameri, founder of the Kingdom of Fanya, and his son Iqbal Al-Dawla Ali. Along with his knowledge of medicine he was a participant in the science of logic, and was proficient in the Hebrew language, and one of the scholars of Judaism.

In Egypt a large number of non-Muslim doctors excelled, including: Blitian ³(d. 186 Hijri), who was a Christian scholar and famous physician. His fame reached Harun Al-Rashid who brought them from Egypt to Baghdad, and offered him large sums of money. And Saeed Ibn Tufail (d. 269, or 279 AH) who was a Christian doctor in medical industry, and was in the private service of Ahmad Ibn Tulun, and accompanied him on travel.

Also, among them was Isaac Bin Ibrahim Bin Nstas⁴, a Christian, he served Alhakim BiAmr Allah, and died during his reign, and relied on his practice.

Among the most famous Egyptian doctors was Saeed Bin Albatrik (d. 328 e), who was a Christian, and practiced during the days of the Alkahir Billah, and he and his brother Issa were of the greatest doctors⁵.

And of the non-Christians was Moses Ben Eleazar who was Jewish⁶, who was advanced in the knowledge of medicine. Both he and his son Isaac were in the service of the Fatimid Caliph Al-Mu'izz Li-din Allah. As well as Ephraim ⁷ Ben Alsvan (d. 453 e), who was a famous doctor in Egypt and served the Caliphs of his time and was compensated by them, as well as his student Salamat Ben Rahmoun (d. 530 e).

And Abu Albayan Bin Almudawar⁸, who was a Jewish physician (d. 580 e), served Saladin Yusuf Ibn Ayyub with his medicine, and he trusted him greatly. Also, there was Almuwafak Ben Shoa'a (d. 579) ⁹of the senior scientists and doctors, and served King AlNasser of Egypt and was honored by him.

Lives of the Physicians, pp. 232-234. ¹

² Lives of the Physicians, p. 295-300.

³ Lives of the Physicians, pp. 300-304.

⁴Lives of the Physicians, p. 304-307.

Lives of the Physicians, p. 307. ⁵

Lives of the Physicians, p. 540. ⁶

Lives of the Physicians, p. 544. ⁷

Lives of the Physicians, p. 544. ⁸

Lives of the Physicians, p. 545-546. ⁹

A famous physicians of his time was the Jewish Moses Bin Maimonides Al-Qurtubi (d. 601 e)¹, which was the greatest physician of his time, and chief physician of Egypt. His son Abraham was in the service of the King Alkamil Ayoubi.

And also the best known was the Jewish Hibat Allah Ibn Jamea ² (d. 594 AH), who served King Saladin. And in his day, was of high status and a high position, and was dependant on in medicine. His good student was a Jew and a doctor at the Bymaristan hospital in Cairo.

All these scientists, doctors and others did not have loyalty and devotion to the Islamic State except as a result of the tolerance they found by the Muslim rulers, and it was normal to prefer the Arabic language to other languages to place their knowledge.

Science historian George Sarton acknowledges that fact, describing the relationship between Muslims and others practicing other faiths as "The friendly relationship, or at least not of aggression; that Muslims treat their subjects with compassion and generosity, and because of their care many research and scientific work was published in Arabic by non-Muslims, including Jews, Christians, atheists, and Samaritans. Until the end of the twelfth century, the Arabic language was used in Jewish philosophical and scientific work"³.

On the economic side, the Islamic countries has allowed dhimmis to participate in economic life as a guaranteed right and freedom, it allowed them to engage in trade, and provided freedom of movement within the Islamic world without fear or risk. The covenants gave them freedom of movement between Islamic countries.

In the social aspect, with respect to holidays, Abu Obeida Ibn Al-Jarrah allowed the Christians of the Levant celebrations on their larger holidays coming out with their crosses⁴.

Taqi Al-Din Ahmad Bin Ali Al-Maqrizi ⁵ in his book *Almawaith wil Itibar* wrote a full chapter, speaking about the feasts of dhimmis and how they celebrate.

He said that they had fourteen holidays a year, including seven major holidays: the Annunciation, and The Olive Tree, Christmas, Easter, Valentine's day, The fortieth Thursday, Whitsun, Christmas, and Epiphany.

And seven smaller holidays: feast of circumcision, feast of fortieth day, Maundy Thursday, and Saturday Light, Parameter Sunday, Transfiguration, Feast of the Cross.

He then detailed their way of celebrating these holidays and seasons, and the exercise of the various rites in Islamic countries without any interference.

Lives of the Physicians, p. 545. ¹

Lives of the Physicians, p. 576, 579. ²

History of Science and the new Humanism, Ismail Mathhar, p. 161. ³

The treatment of non-Muslims. Nariman Abdel Karim, p. 160. ⁴

⁵ Sermons and Mind, of Ahmad bin Ali al-Maqrizi, Ayman Fuad Sayyid, Al-Furqan Islamic Heritage, London, 2002, c 1/714.

Graph 1: A table with the names of doctors and their employers.

Physician	In service of
Ibn Athal	Muawia Bin Abi Sufyan
Abu Alhakam of Damascus	Muawia Bin Abi Sufyan
Tiazok	Alhajaj
Georges Ben Gabriel	Almansour
Bukhtishu Ibn Georgios	Haroon Alrachid
Blitian	Haroon Alrachid
Gabriel Ibn Bukhtishu	Sons of Haroon Alrachid
Bukhtishu Ibn Gabriel	Jaafar Almutawakil
John Ibn bukhtishu	Talha Bin Almutawakil
Isaac Ben Kstar	Almuwafak Alamiri
Sa'eed Ibn Tufail	Ahmad Bin Tolon
Musa bin Alasus	Almuiz Lideen Allah
Isaac Ben Moses	Almuiz Lideen Allah
Ishaq Ibn Ibrahim Ibn Nastas	Alhakim Biamr Allah
Saeed Bin Albatriq	Alkahir Biamr Allah
Abu Albayan Bin Mdawar	Saladin
The Mawafak Bin Shoa	Saladin
Hibat Allah Bin Jamea	Saladin
Abraham Ben Maimon	AlMalik Alkamil

Part II

What we were and we Have Become

Section II

We Were and We Became

The world before Islam:

There is no doubt that the environment surrounding a human has an impact on his personality, as well as his family, society, and the nature of the land that raised him. These are key factors in his character. From this logic we can perceive the world in which people lived in before the coming of Islam. Allah Almighty said:”” Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error””[Surat Ali Imran – The Family of Imran verse 164].

The world situation was not a case better; it was predominant at the time by two empires: The Persian Empire, and the Roman Empire. These two empires undisputedly ruled the world at that time¹. The Arabs defeated the Persians in the battle of Dhi Qar, Iraq. The Persian King had previously ripped the book of the Prophet (PBUH). The prophet called on God and said: “Oh God, rip their Kingdom”. They soon became without a throne remain. Islam, led by Prophet, defeated the Persians and their commander Hercules. The Muslim army then represented 10% of the Roman army.

Before this, injustice and oppression were widespread in Roman lands and the people were in need of a foster and caring touch, and justice to shine in its sky to remove the burden of this injustice.

The spread of foreign wars and internal conflicts, resulting from sterile debates between different groups within the Roman State, and the proliferation of massacres, weakened this empire and brought anarchy, discontent, and outrage among the people due to the oppression, injustice, and violation to their humanity.

This land had been suffering a state of severe injustice to the people; it had imposed high taxes on working class citizens. The ruling class was living a life of pleasures, luxury,

¹ Oriental Thought. Abdel Athem Aldeeb. P 338-339

and extravagance and were preoccupied with pleasures neglecting the interests of peoples.¹

In Europe, people's behavior was strange. They were living in the darkness of ignorance, illiteracy, with no knowledge of science does not know anything. Myths controlled their thinking, and sub-ordinary thought was the norm. For example, they would conferences to discuss the reality of women and her nature, whether she was animal or human?!. Europe was living most cases of apathy after they accustomed to weakness and powerlessness.

In Iran, the situation was equally dire; there was caste differentiation in that community. A layer controlled the financial resources, known as the top layer. The rest of society suffered of poverty and deprivation, with the lavish burdens the top layer upon them. The poor were deprived of their most basic human rights, and lived as slaves².

Education was limited to the princes and wealthy. The rest, were deprived from their natural right to acquire knowledge, and lived in ignorance.

The Persian Government at this stage suffered from anarchy, chaos and instability. As well as the spread of sexuality, corruption, and cases of fidelity. The Kings considered themselves descendants different from human beings, they possessed the blood of the gods, and had the freedom to do what they pleased with their people³.

The world was at that time was living under constant wars between the Persians and the Romans, and wars between the Arabic tribes. War was the only life they knew!

The world lived many years of incessant warfare, poverty, injustice, tyranny, and oppression. Peoples had enough of this way of life, and were in desperate need for change. A need for an immaculate river to washed their anxieties, and fair justice that does not exempt the wealthy at the expense of the poor⁴.

This is the case of the world before the message of the Prophet , and world wrapped in ignorance and injustice. Allah sent a Prophet to remove to displace ignorance, injustice

Samuel Huntington: The Clash of Civilizations: The making of the Global System, ¹ Translation by: Talaat Al-Shayeb, Cairo: Lines, 1998, pp. 90-91

² Samuel Huntington: pp. 92-93.

³ Abdul Nabi Astif: We and the West: From A Clash of Civilizations to Cognitive Partnership, Damascus: Dar al-Adab, 2001. P. 8-11

Adnan Ali Reza: Interfaith Dialogue- Affinity or Concession, House of Grammar for ⁴ Publication and Distribution, Vol. I. 2001, p. 33.

and become a source for human compassion, it was the arrival of Mohammed(PBUH), whom Allah spoke of in:”” And We have not sent you, [O Muhammad], except as a mercy to the worlds(107)””[Surat Al-Anbiya – The Prophets verse 107]. The Almighty said about the Apostles, whom Muhammad was among:”” And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve.(48)””[Surat Al-An am – The Cattle verse 48]

The communities were already well placed to receive a new message, having ethics, Justice, dignity, compassion, honesty, and respect for the human as foundations. Mercy was a must in this world that bore grievances. Mercy from a God who sent a man of great morals. God sent him to enlighten the darkness of life, and have the sun of morals shine again. These morals enjoyed by this man, is urgently needed to return in this age, after the collapse of the morals in human life today¹.

The Islamic civilization, such as other civilizations, did not arise out of thin air, and did not appear out of nowhere, or on its own, but was preceded by ancient civilizations in this region of the world and was effected and influenced by them. In the 4th century BC (323-356 B.C.), Alexander the great attempted to establish a single State encompassing the territories of Europe, Asia and Africa, stretching from Macedonia to India. Not only did Alexander wish to complete the political unification, but took other unifying elements of mankind in this region of the world, such as respect for all faiths, prayer in various temples, built a large number of new cities known as Alexandria, because of his name. These cities are estimated to be twenty seven. Some in Balkh, Saghdiana, and at the south of the Caucasus, in Egypt Etc... And the goal was to mix the human elements of the indigenous with the Greek communities to establish a new culture, deriving its origins from previous civilizations².

By this these cities became scientific domains, fusing new cultures. Alexander the great was keen to implement the initiative himself, to be an example to others when he married Princess Roxana of Persia asking his generals to do likewise ³.

Although Alexander’s state was not a success after his death, having it broken up into separate kingdoms between his generals, the scientific movement was sought by and

¹ Fakhri Labib: Clash of Civilizations or Dialogue of Civilizations, Cairo: Solidarity Publications, 1997. Pp. 125-126.

Francis Fukuyama: The End of History. Translation: Hussein al Sheikh, Beirut: House of Arabic Knowledge, p 307-308.

Fahmi Hawaidi: Free non-Moslem under Moslem Rule: Role of non-Muslims in Muslim Society, Cairo: Dar Al Shorouk, Vol II 1990A.D. 1410A.H. p. 90-95.

continued prospering and is famously known as "The Hellenistic Era", distinct from the Hellenic Greece era before the time of Alexander the great. The most famous Hellenistic centers was the Egyptian library of Alexandria and the scientific school which was a combination of all previous civilizations, especially ancient Egyptian civilization.

In northern India, around the Indus Basin, the Indian King Ashoka tried in the third century B.C. to make Buddhism a world religion and was preached by the Kings, especially those in ancient Greece and the Hellenistic States, to establish a global unit. Although a large number of Greeks converted to Buddhism, but it did not continue and succeed, and Buddhism was limited to territories in India and East Asian¹. As well as King Nawas of Najran who loved Judaism. He ordered his people to convert to Judaism. This was when he attempted to drown a child. But Allah returned him to life. So, he threw him off a cliff, but Allah returned him safely. He then crucified and launched an arrow at him, but the arrow missed. Then the boy said:” Say: In the name of God. He said it and launched his arrow and struck the boy, arrow. The people of Najran believed in the Lord of the lad. So, the king burned them in a trench or a ditch.

The Almighty said:”” By the sky containing great stars(1) And [by] the promised Day(2) And [by] the witness and what is witnessed,(3) Cursed were the companions of the trench(4) [Containing] the fire full of fuel,(5) When they were sitting near it(6) And they, to what they were doing against the believers, were witnesses.(7) And they resented them not except because they believed in Allah , the Exalted in Might, the Praiseworthy(8)””[Surat Al-Buruj- The Mansions of the Stars verse 1-8].

The story is the story of The Companions of the Trench

A story of a lad enlightened by God. Given faith and persistence, intelligence, and vision that changed a whole nation. Able to shake the throne of a high-handed tyrant; who claimed divinity. This King had a magician assisting him in state his throne, and terrorizing the people to obey him. This magician aged and asked the King to send a boy to inherit his knowledge, and become his successor. It was God's will for this child to be a candidate for the job. On his way back and forth to the magician, he met a monk who preached to him about faith and oneness. The lad became a believer. The monk showed him how to avoid the magicians and his family's reprimand if he was delayed. The lad wanted to increase the certainty and reassurance in what the monk preaches, and found an opportunity when an animal intercepted the way of people. The boy became famous among the People and God revealed through him miracles of healing the sick, the blind, and the leper. He took this as an opportunity to invite people to monotheism and faith. The King heard of him from a companion who was healed at the hands of this boy. After

Samuel Huntington: The Clash of Civilizations: The Making of The Global System, t: 1
Talaat Al-Shayeb, Cairo: lines, 1998, pp. 95-97

hearing this from his Minister, the King felt a threat to his throne knowing that the lad claimed deity and divinity of someone other than himself. He wanted to know the origin of this problem and its source, reaching the boy and then the monk through torture, and wanted to change their belief. They refused and endured suffering and death rejecting disbelief in God. The King didn't kill the Lad directly as he did with the Minister and the monk, but used multiple ways to intimidate and terrorize him, wanting him to return to his original belief, giving him a benefit in consolidating his throne. The Lad was saved every time by God. The King always returned as a challenger. People were watching what the boy did step by step, and awaited the outcome. The king became tired but the boy told the King that there was only one way decided by the boy himself. The boy did not want death or martyrdom but he wanted to convert all the people and to prove the failures of the King and his weakness versus the power of God and His might. He told him that he could not kill him except by gathering all the people on one leveled plain, then tie the lad to a cross, take an arrow belonging to the boy and strike him saying: "In the name of Allah, the Lord of the Lad". The King followed the boy's instructions. The boy was killed, and the King had what he wanted. But the people converted, and the king went mad. He dug a trench, and set it on fire, and people accepted sacrifice for God, even though their faith was only for a few hours after discovering the signs of faith, and the evidence of certainty. God allowed an infant speak when the mother failed to break into the fire, and this was a miracle securing the hearts of believers.

This story shows us an important condition of victory, which is that true victory is the victory of holding principles, and that victory is not exclusive to visible phenomenon. This is one picture of the many forms of victory. Life with its troubles and pains, is not the balance, which weighs profit and loss. People die, and the reasons vary, but they do not all achieve that victory. The name of the King is King Youssef Nawas, the Jewish King of Hmir, who killed the Christians of Najran by fire in the trench. The previous verses narrated his story when he killed people by fire in order to force them to convert to the Jewish religion. But they rejected and surrendered to God, the lord of the lad so he burnt them. Our Prophet did not force, or incinerate, or kill anyone to enter Islam. A funeral passed by the Messenger of Allah, he cried it was said to him: He's a Jew"! He said: "I know, but it is a soul which escaped from me to Hell».

Returning to the beginning:

The attempt by King Ashoka in India above reminds us of a similar story, long preceded by Pharaoh, King Akhenaten in the 14th century B.C. (18th Dynasty). When in his famous song preached with his belief of Aton which focuses on all aspects of nature, both

flora and fauna, as he wanted a united spiritual world, linking his Kingdom from Damascus in the North to Nubia in the South¹.

And what is said about Egypt, India and Greece, is also said about the Persian civilization of ancient Asian heritage, ancient Royal traditions, and sophisticated management systems, together with the Hellenism centers in well-organized parts such as Balkh, Mero, and Gisabor. The Iranians began their religious lives as much of the people in the world, the cult of nature. Then "Zoroastrianism" appeared by its founder Zoroaster during the seventh century BC. A contention that existence is based on two basic principles: Good (AHURA also called Asura), and evil (Ehrman), or light and darkness. Because light comes from the Sun, and the Sun is of fire, thus fire played an important role in this belief, as it is considered a source of enlightenment and guidance. So, they sanctified and worshiped it. Their scripture is known as Avesta meaning knowledge. However, Zoroastrianism was gradually diminished over time because of its control and irrationality, and was faced with anti religious movements such as Manichaeism, by Manes in the third century A.D. It's followers possess a mystical subversive personality, encouraging people to austerity and infertility. They see the good in the absolute nothingness. Therefore it was fought and became secretive².

If the Manichaean called for abstinence, another religion emerged in Iran called Mazdaism preached by Mozdok who called people to solve their problems and renounce their differences by making their men and women common for them all. He succeeded among the commoners and deprived citizens, but was murdered in the middle of the 6th century A.D. and his call remained secretive like Manichaeism. All of this shows the turmoil and religious chaos in Iran before the spread of Islam³.

Thus we see from the above, that there were in this region of the world, ancient civilizations that rose before Islam. Although these civilizations were linked differently, but there have been attempts to standardize some components of society that did not succeed. But nonetheless, this region was characterized with a new spirit, a spirit of the East philosophy that enhanced Greek philosophy as it entered its land. It gave it a notion of spirituality, inspiration, and soul that made historians and sociologists realize the common characteristics between the East, contrary to those of the West. A spirit inherited from generations, enhanced by natural and social environments, that made it's people

Samuel Huntington: The Clash of Civilizations: The Making of The Global System, t: ' Talaat Al-Shayeb, Cairo: lines, 1998, pp. 98

Esmat Abdel Mejeed: Attitudes and Challenges in the Arab World, Cairo: Dar Al ' Shorouk, 1st Edition, 2003, p. 25-26.

³ Abdallah Elwan: Civilization in Islam and its Impact on the European Renaissance, Cairo: Dar El-Salaam, Vol. 2, 1404A.H. 1984 A.D. p. 70-71.

aware of things not present in Western society, giving them a civilization different in many ways of Western civilizations. The different religions came from: Buddhism, Zoroastrianism, Jewish, and Christian giving this spirit a special characteristic, a special color, a non-materialistic flavor, and believing in a god. They wished paradise and feared Hell, believing that behind the earthly happiness and physical desires, there exists a spiritual happiness¹.

Arabs before Islam:

People refer to the history of Arabs before Islam "Pre-Islamic History," or "Pagan History". Arabs was predominantly nomadic, and they had been left behind by their surroundings in civilization. They lived mostly lived a life of nomadic tribes, in ignorance and stagnant thought. Neither, they did not have links with the outside world, nor did the outside world communicate with them as they are illiterate, idols worshippers. But they had honorable characteristics such as protection of their neighbor, honor, generous treatment of guests, and courage when meeting the enemy.

Narrated by Mujahid:” A sheep was slaughtered for Abdullah bin Amr (RA) by his family, and when he came he asked: “Did you give as a present or gift to the Jewish neighbor? I heard the Messenger of Allah (PBUH) say:”Gabriel advised me to leave great bequeath to thy neighbor, until I thought that he will inherit me”². This is a characteristic of Arabs, to honor and protect the neighbor.

So the era that preceded Islam was known as:”The Era of Ignorance”. This term is neologism, appeared with the advent of Islam, was a pre-Islamic distinction and differentiation of the situation which the Arab message was before the rise of Islam. As happens when Nations launch new labels for new covenants. People have an understanding that this era was referred to as ignorance due to widespread illiteracy and the weak presence of knowledge, and this acronym is translated in English as "The Time of Ignorance", and in German as "Zeit der Unwissenheit". And it was understood by others as the ignorance of God and his Messenger, and the pillars of religion and paganism, and worshipping deities other than God. Others argued that it was due to pride with genealogy and flaunt sensitive, arrogance, living in a world of might, and other defects that were prominent characteristics of the ignorant. The Oriental "Goldtziher" believes that the term refers to insanity, anger, and other violent behavior, which had

Details in the History of the Arabs Before Islam, Javed Ali, Dar Al Fikr al Arabi, Beirut, 2nd Edition, 1993, Vol. 1, pp. 30-31. as well as: Fahmi Hawaidi: Muslims and the Conflict Between Civilizations. Contemporary Muslim, year 17. Volumes 67-68 1413A.H.

² Saheeh Abi Dawood. p: 5152 Abstract Rule Updater: True.

been very clear in pagan life. These characters were changed by Islam, which is characterized by submission to God and obeying Him away from pride in lineage and genealogy¹.

The Message of the Prophet and the adoption of Islam in Arab society:

The Messenger of Allah was sent during a time where people lived in misguidance, blind ignorance. To a world following different colors of religions, a society of injustice and underdevelopment, away and distant from the basic human instinct. At the top of the world were two empires that had lost viability, that descended to lower levels. The Persians worshiped fire, practiced incest, and plunged into the seas of myths. The Romans practiced distorted Christianity. The Greek were metamorphosed to believe legends and were changed by verbal and logical philosophies, and lacked guidance due to the many other religions spread across their land. There were similar descriptions of social decay, chaos, and confusion, and this was the cause of misery suffered by these civilizations. The disadvantages of civil societies are that they are based on material possessions without any attachment to the light of divine revelation, and there would be no offense if God perished the people of Earth, both Arabs and non Arabs except people of the book who believed in Christianity. The Prophet stated that the Arabs were not much better from these nations, for Amr Ibn Al-khuzai's substituted the religion of Abraham with Idolatry when he brought idols from the Levant and spread them amongst Arabs, and then spread Idol worship among the people of Makkah and surrounding areas, as the people of Hijaz followed the Mecca for government and sanctuary. The proliferation of pagan religions among Arabs resulted in the belief of superstitions that influenced political, social and economic life to a great extent.

Social conditions of Arabs and other Nations:

Social conditions were at an all time low of weakness and ignorance, attacking each other, killing, capturing, and engaged in a fierce wars for trivial reasons. They buried live girls for fear of shame and killed children for fear of poverty and lack of resources. Adultery was public, weren't ashamed of superstition, treating women as merchandise, degrading marriage and divorce. Cohabitation was inherited, they savored ignorance, and were governed by customs. An onlooker to the Arabs before Islam, and the status of other Nations, can infer some provisions as to why the Arabs were given the burden of teaching and the Message to carry, and why they were selected as a leadership nation to bring human society to the greatest guidance².

Tariq AlBashri: In Contemporary of Islamic Issues, General Features of Islamic Political Thought in Modern History, Cairo: Dar Al Shorouk, 1996 A.D, p. 40.
Kamal al-Habib: Distance in the relationship between Islam and the West, Bayan Newspaper, no. 185, May 2003, pp. 11-12.

And wisdom to choose Arabs for the task of leading humanity were that they maintained morality which was not known to others especially honoring agreements, self dignity, and self motivation. No nation can carry this burden without these qualities to bear or bear responsibility for the suppression of evil and corruption, and instate justice and goodness which was lacking in other Nations. This practical demonstration was shown before the world when Arabs challenged the leading nations and civilizations possessing large armies and numerous weapons. The Prophet showed pride in participating in the promotion of the principles of justice and good manners, and he had participated in the Alliance of Fudool. He was at the age of twenty, and was at the peak of manhood. His spiritual self and purity increased this masculinity in addition to his great manners. He was not affected by lust or shamelessly instinct, nor was he known for wanting popularity or gaining the wealth, but on the contrary. He began known around Mecca by having the same morals as his peers and having a good behavior and having decent, sincere, and honest approach to matters¹.

Features of unity in the Islamic world and its relationship with the emergence and spread of Islam:

The Almighty said:”” Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.(157) Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.(158)””[Surat Al-A raf –The Heights verse 157-158].

Islam was introduced as a way of life, which paves and illuminates the ways of guidance. It emanated science and final solutions to humanitarian problems that were faced with religious, political, cultural, and ideological vacuum s. The Greek-Hellenic thought only believed in physical matters and was fascinations by the temptations of life and was overcome by narrow regionalism and deductive approach or measurement based on philosophical views and intellectual material without paying attention to the methodology of the experiment. It was as if the Greek thought was restricted to physical culture, philosophy, poetry, and materialism².

Kamal Al-Saed Habib: Distance in the Relationship Between Islam and the West, Bayan newspaper, Issue (185), March 2003, p. 14.
 Ali Hassan Al-Kharbooti, Orientalists in Islamic History, Cairo: General Egyptian Book Organization, 1988, pp. 41-45.

Roman thought glorified military power to the point of worship and sanctification, marked by sheer physical perception to life, and resulted in over appreciation of life, and uncertainty in religion, and turmoil in beliefs, believing in many gods, and lead to subsequent events of hatred between God and man. Life was only a chance to enjoy the luxuries of life and pillage for one self. Persian thought before Islam adopted the strengthening of the Sultan and was interested in improving physical strength as the divine blood flew in the veins of the kings and the theory of caste inequality was accepted among people¹.

On the other side of the world, in China and India, the apparent imbalance in relation to the theoretical and practical aspects of human life was clear, one would dominate over the other consecutively, sometimes drown in spirituality or drown out matter. Culture lacked balance and harmony².

By the revelation of Islam life in the world and after life found clarity. In deism, justice, equality, and dignity was established the freedom of mankind. God alone is the idol, and Muslims are subject to the orders of Allah, and Allah is the owner of everything and not a limited place. Islam was not a national trend nor closed, nor was it hierarchical. But it has broad horizon, addressing anyone anywhere and establishing brotherhood among general humans. The Almighty said:”” O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.(13)””[Surat Al-Hujurat – The Rooms verse 13]

Islam had a universal view of life. It viewed the human being as body, mind and spirit. In the body there are instincts, and desires. The mind was a means to achieve these desires and instincts and overcome obstacles. And the spirit was the center of hope, pain, emotions and feeling³.

In Islam, the relationship between Man and his creator. A relationship of strength and dominance as a Muslim man surrenders to his creator without obstacles. With self censorship that foresees a strong personality. Independent Muslims worshipped God in the correct form and engaged to his world, enjoyed the right to life as Allah almighty wished.

¹ Mohammed El Bahi: Modern Islamic Thought and Western Colonialism, Cairo: Maktabat Wehbi, Vol. 8, 1975. P. 17. 20.

Mohamed Al-Saeed Abdul Momin: Islamic Gateway to Dialogue Among Civilizations, paper presented to the Symposium on Islam and the Dialogue of Civilizations, Riyadh: King Abdul Aziz Library, 1423.A.H, pp. 80-85.

Mohammad Khatami: Dialogue Among Civilizations, in the words of Iranian President at UNESCO in France 30/10/1991. Damascus: Dar Al-Fikr I 1, 1423. P. 63.

When Islam spread in the land and shined the light in these Eastern kingdoms, it enhanced this spirit and strengthened it. And worked to unite them within the Islamic State regardless of races and types. Thus Islam succeeded as a religion, a way of life, and a unifying force in the mercy of the Creator, based on freedom, equality and tolerance, and working to remove political barriers between different countries spanning over three continents giving them a common format. A Muslim found himself in all these places having the same religion, the same prayers and laws, so he always found himself home during his trips away or during business trips. Islam, as some would say, was a passport that guarantees the freedom of movement and also good reception everywhere one travels¹.

One notices that the Islamic community in the era of the Caliphate, Umayyad, and Abbasid, was not as the case is today, divided into nationalities. There were horizontal layers along the world of Islam, there were layers of merchants, scientists, mystics, soldiers... Etc. The members of each layer were sympathetic with each other regardless of their distances and different nationalities. The Moroccan traveler "Ibn Battuta" declared that he with the clothes of mysticism was able to circulate around the Islamic world, and was welcomed and assisted where ever he traveled. This indicates the presence of what could be called one nation, with common literature and culture, and a shared knowledge².

Therefore this represents the unity of the Islamic world historically, unique however close among itself regardless of how far it's parts were, or dispersed among the doctrines or policies. Political division between State and Government did not prevent meetings of both parties in society and civilization. This is because the faith of Islam acts as an integrated system of morality and is a civil, economic, and political safety valve among Muslims everywhere they were present. It sets the rules of civilization of Islam and distinguishes the elements of civilization from its impurities. It defends its morals and enforces its essence. And on this basis morals flourish and unite the nation, and saves the cultural presence of the Muslim nation. The principles put forward by Islam are able to sort the elements of a powerful address to answer all political regimes and philosophical ideas that attempt to discredit Islam. It withstands the physical theories of capitalism and communism while other religions did not stand a chance against those theories and as a result these theories spread widely among Nations³.

Mohammed Omara: Islamic Awakening and the Cultural Challenge, Cairo: Dar Al Shorouk, Vol 1.

² Mohammed Omara: Arabs and Challenge, Cairo: Dar Al Shorouk, 1st floor, 1411A.H.-1991A,D.

Mohammed Omara: Civilization or Civilizations, Contemporary Muslim Magazine, year 19, Vol. 73

On this basis, Islam is a religion first, and a State Second, in addition to being a civilization, culture, and a reform message in atomic science and knowledge. Mohamed was only the a Messenger of Allah, and given a noble message to deliver. Of course this message received considerable opposition because it requested from people to abandon habits and beliefs that were cherished and inherited from their parents and grandparents. The message of Islam freed Man from idol worship. Human idol worship is a cancellation of his mind and personality, and disruptive to his physical and moral properties. Islamic beliefs linked one to the spiritual and physical palpations of the creator, without intermediary, whether human or alien, while all previous religions required mediators between the individual and the Creator through ecclesiastical structures and rituals, Allah said:”” They have taken their scholars and monks as lords besides Allah , and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.(31)””[Surat At-Tawbah – The Repentance verse 31]. Hence the opposition from owners of fancy and interests to the message of Islam. Humans are conservative by nature and do not rush to renewal except when needed. Civilizations did not appear suddenly, but after many sacrifices. Hence the opposition to the message of the Prophet with all its religious, ethical and social aspects¹.

Soon after, the young Arabic Islamic nation had military and cultural achievements. Specifically during the era of the Rashidun and Umayyad Caliphates (11-132/633-749 A.D.) and showed the most important conquests which increased its geography.

Islam spread and increased in geography in two key stages:

In the Rashiden Era: (11 E/632 A.D.-04 E/661 A.D.): Under the successor Abu Bakr, Omar and Othman, conquest included Syria, Iraq, Egypt, and Persia. Arabs carried to these countries the principles of their Islamic religion, which spread, and was accepted voluntarily and without coercion due to its principles. The Arab conquerors did not enforce Islam on anyone in accordance with the Qur'an:”” There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.(256)””[Surat Al-Baaqarah – The Cow verse 256].²

¹ Mohammed Omara: Civilization or Civilizations, Contemporary Muslim Magazine year 19, Vol.. 73.

Mohammed Noorchan: Attitude of Islam Towards Other Civilizations, paper presented to the Symposium on Islam and the Dialogue of Civilizations, Riyadh: King Abdul Aziz Library, Muharram 1423 A.H. p. 22-25.

When Islam was accepted by many inhabitants in the countries under Islam, a new class originated known as "Almuwalin". There is no doubt that the success of the Arabs in their conquests in the first stage is due to the strength of their faith and their unity and their fair treatment to the people of the countries they occupied. They simply accepted tribute from the people of the book, both of the Jews and Christians. And when they completed the conquest of Persia, they treated the Magi (Zoroastrianism) with that same treatment¹.

In the era of the Umayyad Caliphate in the late 1st century A.H. This phase was different than the previous one because that local citizens or "Mawali" who entered Islam during previous conquests, stood side by side with Arabs in their new conquests, which included new counties such as "Khorasan", and "the land beyond the River "(Jihon) and the Indus Basin, the countries of Morocco and Al-Andalus ". Also known was that the Coptic Mawali participated with the Arabs in the fighting the Romans at sea in Sawari during 34 E/655 A.D. The Battle Commander was Abdullah bin Abi Sarh Alkahavi Alshahrani Alkhathami². The barbarians after their conversion to Islam were dominant in many Islamic armies that was responsible for the conquest of Andalusia and southern France³.

This close cooperation between the Arab Muslims and new elements in the Islamic State, was one of the strongest reasons that caused the expansion of the Islamic conquests in this second stage. This multiplied the geographic a Muslim state that stretched from Central Asia in the East to the Atlantic in the West. This unity that included all the Islamic elements of Arabs, Persians, Africans, Berbers, and Indians is the reason that expanded the Islamic State in the East and West, North and South. The Umayyad State was credited for unifying the cultural illiteracy in the Muslim world, as they succeeded in spreading Islam in a wide swath of land composing of different people and cultures, exposed to the effects of Greek, Roman Syriac, an Assyrian influence. They spread the Arabic language and Islam among the new Muslim communities. They built schools to teach Arabic and Quranic writing . Their interest in thought and literature allowed them to hold symposia and debates in the presence of the Caliph and scholars. They had great

¹ Nadia Mahmoud Mostafa: Egypt and the New Regional System Projects in the Region, The Centre for Research and Policy Studies, Faculty of Economics, Cairo University, 1997A.D. Introduction, p. 1.

He is Abdullah bin Abi Sarh alkhathami: Marine Fleet Commander at the Battle of Sawari in the reign of Caliph Uthman Ibn Affan. Ali Bin Saad Al-Shahrani Zhaifah.Aklil Shahrani AlOrayda, Vol. 3, p. 30.

³ Mohamed Saeed Abdul Momin: Islamic Gateway to Dialogue Among Civilizations, paper presented to the Symposium on Islam and the Dialogue of Civilizations, Riyadh: King Abdul Aziz Library, 1423A.H. pp. 40-41.

interests in establishing libraries, the development and retention of foreign schools in Nusaybin and Harran and allowed them to operate freely, which helped in enhancing translation. They employed natives of Arabia and other lands to contribute in the areas of the new social life. The Umayyads have theoretical and applied sciences outstanding care, featuring readings and interpretation of science with modern jurisprudence, biographies, and logic. The care for science was seen as a need to contribute to the stability of the state, and to deepen its adherence to Islamic religion and to increase the influence of the Arabic language, the language of the Quran.¹

It should be noted that the Umayyad Caliphate possessed all necessary factors that help the cultural centers for scientific activity. In Basra, Kufa, and the capital Damascus the convergence of cultures took place. Hundreds of scholars and knowledge seekers of different countries and regions attended these cities for study.

It was clear that the Umayyads placed great efforts to encourage science and took care in translation, this is reflected by the efforts of Khaled Ibn Yazid Ibn Umayyad who worked closely with the priest Marianus in translating many Greek literature. Masrogoet followed the same method in the reign of Marwan bin Alhakam in 64 E/683 A.D who translated the medical books of Ahern bin Ayoun, Sergon bin Mansoor, and Tiathak; the physician doctor of Al-Hajaj².

The Umayyads had pioneered the trend that spread among cultures of Islam and worked effortlessly to absorb the cultures that embraced Islam, and they dealt skillfully with the problems and obstacles that encountered the transfer process and the interpretation of those cultures with appropriate solutions. It was natural for the Abbasid's to have the same approach as the Umayyad's.

In the Abbasid Era; 132 A.H/750 A.D-656 A.H/258A.D.; the Abbasid State was built on the ruins of the Umayyad Caliphate in 132 A.H (750 A.D), and extended its rule for five centuries until it fell at the hands of the Mongols or Tatars led by Genghis Khan's grandson Hulago in 656 A.H./1258A.D. Although the ruling Abbasid family was an Arab Hachimite family, descending from the dynasty of Al-Abbas Ibn Abd al-Muttalib, the Prophet's uncle, it only relied on the Mawali; the people that have entered into Islam. Therefore, the Abbasids had to avoid preference to a particular race of their subjects; as the Umayyads showed preference to Arabs: but they treated the citizens of the Islamic

Mohamed Saeed Abdul Momin: Islamic Gateway to Dialogue Among Civilizations, ' paper presented to the Symposium on Islam and the Dialogue of Civilizations, Riyadh: King Abdul Aziz Library, 1423 A.H. p. 43.

² Fahmi Howaidi: Muslims and the Conflict Between Civilizations, Contemporary Muslim, year 17. Vol. 67-68 1413A.H 1993A.D, p. 200.

Nation equally, ignoring different races and colors, in accordance with the principle of equality enshrined in the verse:”O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.(13)”[Surat Al-Hujurat – The Rooms verse 13].

This policy and the perception of the Islamic peoples allowed a meshed conversion among Muslims, resulting in mixed marriages or childbirth. The outcome of this mixing was a new generation of Mawali. The Islamic State became a one nation homeland, for all people, believing in one religion, and speaking one language. This policy was the secret of success in the Abbasid State from the very start.

Since that time, the Islamic civilization has prevailed in Central Asia after the Chinese presence was removed. To the East of the Abbasid Empire, ancient Muslim countries worked to spread Islam there on behalf of the Abbasid Caliphate.

The impact of Arabic Civilization on Modern Europe:

As soon as the light of Islam emerged in and around the Arabian Peninsula, the Arabs began their new life in accordance with the teachings of this new religion. Islam changed their whole lives; both social and intellectual. The religion calls for reflection and thinking, and learning about God's creation of heaven and Earth, and what it contains, and to learn about other human beings.

Within only three years of the message of Islam, missionaries of knowledge departed the Islamic world to preach the Nations around them. These nation's ignorance extended to where these people couldn't tell night from day. ¹And another ten years later the light of Islam spread across the Earth.

Truth be told, among those Nations which enhanced the civilization of Islam, were Nations that had balanced and effected mainstream General civilization. The successive civilizations of Egypt with it Pharaonic and Roman Civilization, and Iraq possessing Babylonian and Assyrian civilizations, and The Levant having the Canaanite civilization, along with India and China, were the building blocks of the brilliant Islamic Civilization.

When emerging, this civilization followed some practiced of previous civilizations. All civilizations have to absorb previous civilization, have the right knowledge of its processers and build on them. As well, the Arabic civilization had to absorb the products of what preceded it from Persian, Greek, and Indian civilizations. And since these were in

Fahmi Howaidi: Muslims and the Conflict Between Civilizations. Contemporary Muslim, year 17. Volumes. 67-68 1413A.H 1993A.D. p. 201.

languages other than Arabic, Arabs had to translate this knowledge to make it easier to understand well and then build on it.

The translation movement took about sixty years, and were initially based on individual initiative and private efforts¹. Perhaps the concern of Arabs in the beginning were to manage the State Affairs, and placing the rules of governance reduced their interest in the scientific movement².

And as soon as they stabilized the government, one of the personnel of the Umayyad House; referred to as the wise Umayyad, wanted to identify the fruits of knowledge left by previous civilizations, and worked with a monk named Iskandarani to learn the art of chemistry and ordered the translation of some of these books to Arabic.

By the end of the first century, the just Umayyad Caliph Umar bin Abdul Aziz ascended the throne, and ordered the codification of Hadith and Sunnah, those were the first Arabic sciences. This was a powerful breakthrough in the Islamic civilization and has embarked upon many sciences and also encouraged the Jewish Syriac Language interpreter to convey a set of medical books.

There were two major cultural movements in the Umayyad period, the first was at the beginning of translation and the second was the codification of Islamic and Arabic sciences, and writing them. This era saw the emergence of the brightest and bravest men of the cloth in Syria as schools remained controlled by Christians, Jews, or Greek. The Umayyads did not interfere nor harm these centers of education³.

In the first third of the second century Hijri, the Abbasid dynasty opened up on all levels and areas of knowledge. In the political sphere, it was rooted deep and extended for more than five centuries, it's Sun was set by Mongol tyrant Hulagu in the middle of the seventh century A.H. In reality, it suffered a general weakness in the previous two centuries, but at the same time saw the emergence of small States that sometimes owed allegiance and managed to defend itself against the colonial desires of expanding neighboring countries.

In the Field of Translation:

The field of translation witnessed unrivaled prosperity; as it received support of the Caliphs themselves beginning from the first of Caliph Abu Ja'far Al-Mansur. And as soon as Harun Alrasheed took power in Baghdad, he founded Dar Al-Hekma which was

Hikmat Najib Abdul Rahman: Studies in History of Science of the Arabs, p. 16. ¹

² Mohamed Abdul Rahman Mathaba: From Greek Philosophy to Islamic Philosophy Publications. Uwaydat, Beiryat, p. 293.

Greek philosophy, p. 302. ³

dedicated to orderly translation, by selecting articles then translating them. They would then be reviewed by the supervisor of the organization, and then presented to the Caliph, who usually gave generously to the interpreter.

In the reign of his son; Almaamun; the golden age of Al-Abbas extended its prosperous growth in translation, since he was well educated, far-sighted, generous, and a lover of philosophy. So he brought the men of knowledge close to him and called translation “The Science of Word” then. He praised the interpreters and ordered the translation of philosophical books. He sent delegations to the nearby countries, such as India, Egypt, Persia, and Greece, to find scientific and psychological books and purchase them. He also made the acquisition of books; both philosophical and scientific; a condition of the ceasefire. When the Muslims defeated the Romans, he sent a delegation who chose from the books of philosophers and brought five loads of them¹.

It should be noted that transport and translation was not limited to the State alone or in the care of the Caliph exclusively, but some wealthy folks who knew science had a memorable contribution and credit, as was the role of the Barmaki family who took care of some scholars and translators.

At the turn of the fourth Hijri century, the Islamic world has translations for the most popular Greek book of heritage, science, and philosophy².

It is noteworthy to mention that the methods of translation in this period, that had been pursued by translators were of two methods: First: The verbal translation method or literal translation where the translator would translate each word individually to Arabic, however this method may lead to incomprehensible text sometimes. This was done by Isa Naima Al-Homsi. The second method translated complete sentences, and translating the meaning of sentences to the desired language. This method was used by Hunayn Ibn Ishaq.

The translation movement caused a cultural coup that extended to thought, language and religion.

If we move from translation and its methods to the Science of Arabs, we notice that they tended to use the experimental method and rejected Aristotelian logic, because they found in his proof a threat to the integrity of the religion.

Arab Sciences, p. 247 and beyond. ’

² Mohamed Abdel Salam Kafany. Arabic Civilization - Its Character and Its Public, p. 51.

A researcher of various scientific fields, cannot deny the effect of Arabs in all the avenues of scientific contributions and their advances in that area.

In the time that Europe suffered from backwardness, stagnation, and scientific decadence; between the seventh and eleventh centuries A.D.; the Islamic Arabic illuminated urban towns and cities. And this did not change the reality of Europe until becoming in contact with the Islamic Arabic Civilization through cultural crossings of Andalusia, Sicily, and the Levant. And Europe changed from an uneducated society to a reality of knowledge thanks to our advanced civilization at that time.

In Chemistry:

Arabic chemistry is always associated with Jabir Ibn Hayyan. He followed a method of research and chemical experiments with a purely scientific attitude, and recorded the results very carefully making some researchers consider him the undisputed founder of modern chemistry in the East and West¹.

Jabir Ibn Hayyan used experimental methods saying: “By God, I have done it with my hands and my mind previously, and searched until I found the truth...”².

The writings of Jabir Ibn Hayyan suggested experimental methods which are summarized in:

1-It draws its inspiration from the world of catoptrical experimentations presumably placed to explain the phenomenon to be explained.

2-It extrapolates from this imposition results, in theory.

3-He returns back to nature to determine if the results can be implemented or not, by the new catoptrical experimentations, and if it can be ratified as scientific law.

Some of the chemical tests used were evaporation, distillation, solvents extractions, calcinations, solutions, crystallization, and osmosis. He also prepared some of the chemicals in the laboratory, such as silver nitrate, nitric acid. He also knew how separate gold from the silver by acid³.

In the Field of Medicine:

Mustafa Labib: Chemistry of the Arabs, p. 91. ¹

² Jabir Ibn Hayyan: The Book of Great Properties, Article 32, Krause, p. 322

Science of the Arabs, pp. 269 et seq., and the presentation of some scientific findings ³ discovered by Jabir Ibn Hayyan.

When we discuss Arab contributions in the medical field, we must address two important points: The treatments used by physicians, and secondly is the extent to which these doctors improve science in general, and the effect of the Arabic Islamic civilization on European civilization particularly.

The first influencer was a doctor known as Abu Bakr Al-Razi. Al-Razi used experimental methods based on observation and experiment. The clear value and importance of his experience was through doing some experiments conducted on monkeys as they are animals that are the closest resemblance to humans with natural differences in some cases. For example, his experiments with mercury and drawing some of its properties¹.

Razi marked precise observations in physical and clinical medicine, illustrated by his writings in regards to measles and smallpox, and he details measles symptoms in an accurate description. He says:” The heat helps spread the rash that arises because of blood temperature. It is similar with the effervescence of wine during his fermentation².

We also notice that he focuses on the importance of rigorous examination of the heart, pulse, respiration, and feces when monitoring the disease. Those observations still exist and remain relevant in the modern era.

Razi also cautioned from the impact of psychological factors on the health of the patient, and in organic diseases. He also was clever in treating psychological illnesses via music, which was confirmed by Ibn Jalil:” He would start his treatment by playing notes on the Arabian Oud”.

One of the most important works in the field of medicine that influenced Europe was the book titled Alhawi (The Container), which was one of the greatest books in Medicine books until modern times, and which was being studied in European universities until the mid-16th century. This book was translated into Latin, and European doctors acknowledged Al- Razi as the greatest clinical medicine doctors of the middle ages. Westerners still recognize the importance of the work done by Al-Razi which led Princeton University in the United States to name its most important wings after him, in appreciation for his influence on them³.

Razi had many medical advances, including working with cosmetic mercury, the invention of surgical sutures, written books on Pediatrics, the treatment of tuberculosis

¹ Science of the Arabs, pp. 272-273.

² Science of the Arabs, pp. 273, 274.

Science of the Arabs, p. 291. ”

with milk and sugar, and used many innovative ways in the treatment of various diseases¹.

As well as he is the first person to diagnose measles and smallpox, he invented surgical sutures, and made Mercury ointment². In fact, Razi was not a doctor, but was an encyclopedia, he had contributions in medicine, chemistry, mathematics, philosophy, ethics, and music.

The second of these famous and influential doctors is Abu Al-Hussein Ibn Sina, who wrote the book titled “The Laws of Medicine”, which is one of the medical encyclopedias including works done by doctors who were prior to Ibn Sina.

To find out the extent of appreciation for these books, one sees evidence through the keenness of the University of Paris to honor Muslim doctors. They kept the two large portals in the Grand Room, one of Al-Razi, the other of Ibn Sina. And as Schacht Webozorth said:” The book of The Law of Medicine is the Bible of medieval medicine”³.

And of his priorities was a recipe for meningitis, and was the first to distinguish between paralysis caused due to internal brain and paralysis caused by an external cause. He was the first to describe a stroke resulting from excessive bleeding, and was the first to describe hookworms, , and this was before the Europeans by none hundred years⁴

Ibn Sina was a psychologist, along with other medical professions. He was known for his treatment of a psychiatric patients with great success. And proved his leadership in this type of medicine.

As our civilization delivered doctors and therapists, they at the same time provided humanity with surgeons such as Abu Al-Qasim al-Zahrawi, who was a surgeon in the time that Europe considered surgery as an unacceptable practice nor was it allowed.

Al-Zahrawi performed many surgeries, such as extracting gravel from the bladder, and split the trachea, and the expansion of the uterus, and amputations. And he also excelled in the diagnosis of diseases affecting the eye, ear, nose and throat. He also provided treatment for cancer that was used during the middle ages and is even being used today, as well as cosmetic surgeries. He also used to sterilize his surgical tools before surgeries with Iodine to insure sterilization. Modern medicine has proven that Iodine reduces the

¹ Science of the Arabs, pp. 273, 274.

² Science of the Arabs, p. 292.

Science of the Arabs, p. 293. ^r

Science of the Arabs, p. 294. ^ε

amount of bacteria. The diseases that interested Al-Zahrawi were cancer and its treatment. He also provided information regarding prognosis and treatment of this disease which remained in use until recent times¹.

And of the prominent doctors in medicine and Anatomy was the scientist Ibn Al-Nafis, who wrote the book Alshamil (The Comprehensive) in medicine, which is a complete scientific encyclopedia containing eighty folders.

Anatomical findings discovered by Ibn Al-Nafis was unknown even in modern Europe. His discovery of the pulmonary circulation preceded the Spanish scientist Srvitos by three full centuries. It is indeed regrettable that Srvitos described circulation without reference or tribute to the original owner, Ibn Nafis.

In Mathematics and Astronomy:

Arab astronomers and scientists studied Astronomy and differentiated between it and Astrology that was based on superstition and illusion. They stressed that astronomy was a self-contained science that had scientific principles, origins, and results. The Arab scientists as well worked to correct mistakes in many theories and opinions contained in the books written by scientists of Greece, Persia, India, and others.

The most important achievements of scientists in the field of Astronomy:

1-The realization that the Earth was a spherical space orbiting in space, and explained the rotation of the Sun, moon, and stars around it.

2-Measurement of Mid-day.

3- Monitoring of planetary and stellar constants, and determined the location of orbits in the Blue Dome, and drawing maps for these orbits.

4-They discovered that the Moon changes rotational course from year to year.

5- Ibn Rushd reached by astronomical calculation an approximate time of the transit of mercury over the Sun. He monitored it and watched the black spot on the sun during the estimated time.

6- The Arabs knew that the different dimensions and sizes of stars, and that Earth is smaller than the Sun².

¹ Science of the Arabs, p 295-296.

Al-Hasan Ibn Al-Haytham is considered the greatest natural physicist during the middle ages. Thanks to his efforts and research, the properties of light and physics became a very important science.

In the book “Al-Munathir” Al-Hasan Ibn Al-Haytham's shows research in light and optics with superior analysis, making this book no less important than recent books and modern works on light refraction and ocular Anatomy and how to light configures on this network¹.

He studied the two opposing opinions which explain the phenomenon of light. One finds that the process of vision occurs when a beam of light exits the eye to the object and this makes the eye determine the visual image. The other states that a beams of light emit from the object to the eye and the object is then understood.

In the Field of Geography:

This science was closely associated with astronomy Arabs and Muslims in which excelled. We can outline the reasons which led to the emergence of Muslim geographical knowledge as follows:

1. The pilgrimage, which is obligation for every Muslim of sound mind.
2. The journey to seek knowledge which requires knowledge of places and regions.
3. The Islamic State was in need to be aware of the major routes linking the territories.
- 4-The political embassies between the Islamic State and what surrounds it of other States.

In the Field of Engineering:

Arab scientists introduced the hypothesis of parallel lines that did not exist in the geometry of Euclid. As well as their contributions in the field of architecture and construction which was revealed in the designs of mosques, and their creativity in the columns of these mosques and the geometric shapes decorating them.

In Physics:

Arab and Muslim scholars were greatly interested in physics, and were among the scientist who excelled in physics. Notable scientists in this area were Banu Musa Bin Shakir, who contributed to an active role in mathematics and mechanical engineering, music, medicine, logic, and philosophy.

¹ Qadari Hafez Touqan, Immortal Arabs, p. 118, 119.

Banu Musa wrote a book detailing the properties of circles which was a basis for the scholars of Europe in elliptic shapes. They excelled in building some machinery such as winches, based on the idea of the mechanical properties¹.

In the field of Aviation:

Only a few people realize what Arabs studied in aerodynamics, and how to control airflow. The attempt made by Ibn Firnas in Al-Andalus, as he designed the first aircraft made of cloth and feather, and then ascended to high tower and floated in air².

In Social Sciences:

Arab scholars had great contributions and laid foundations to some Sciences, such as Sociology which was established by Ibn Khaldun and not Emile Cayman as thought in the West. A reader of the writings of Ibn Khaldun, although it precedes the writings of Cayman by a few hundred years, finds it more informative, more fertile in thought, with a greater view, and fuller understanding³.

Ibn Khaldun proceeded all social scientists in the characterization of this science, and even outpaces them in research and investigation means used by researchers when examining certain incidents and social phenomena.

He also placed the foundations of Sociology or Anthropology, as he called it.

How Muslims have become, and why?

The Impact of Islam was not strange on mankind in all aspects of life, since its birth. The emergence of the Islamic civil society and the manifestations of the spirit of the Islamic State with its form in the first century of the Prophet's migration created new chapter in the history of religions and ethics.

Islam came to have uniformity and to worship the Creator alone and forbade pagan worship, and as a result idolatry became weak since then in the eyes of its followers, its followers became were the first to be ashamed of it, and disowning its practices that occurred in pre-Islamic times.

But there was an even greater effect, the effect of Islam appeared in other religions and sects. Professor Ahmed Amin says: "Among Christians, the impact of Islam was shown in

Research the contributions of Banu Moosa, Science of the Arabs, pp. 344-347. ¹

² The Arab Sun Shines to the West, written by Sigrid Mohnke. Translation: Farouk Beydoun and Kamal Dasouki, Dar Al-Jabal, Beirut, Vol. 8, 1993A.D., p. 134.

Muslim Scholars and Wise Men, p. 133. ³

some of their practice and tensions. During the eighth century (The second and third centuries A.H.) movements appeared in Septimania, a French province in the South-West of France, denying confession to priests. Shating that the priest does not have the right to forgive sins, and that God himself only grants forgiveness of sin. Islam has no priests, monks, or Rabbis, it is normal to not have confessions»¹.

The influence of Islamic thought can be seen in the mental and moral impact on Europe's Christianity and in India after the Islamic conquest. This can be seen in various tendencies to monotheism, respect for women and recognition of their rights, and the recognition of the principle and equality among humans ... And other processions that are rooted in Islamic civilization².

There is no surprise that we find a group of intellectuals who confess to the ethical approach and impact of this religion on other Nations. For example, what Robert Briffault in his book The Making of Humanity:

“There is no aspect of the Europe civilization without great, decisive, and significant impact of Islamic civilization»³.

He said elsewhere: “It was not natural science; which is accredited to the Arabs; that restored Europe to life, but Islamic civilization that influenced the life in Europe with its wide effects since the first export to Europe»⁴.

I believe it is not strange to find this effective impact of Islam and Western recognition of it. But the strange thing is the Muslim state of decline and deterioration, without attempting to remedy that and stand clear on the causes; it is not wise not to reckon an opponent.

The observer of the reality of Muslims today is not sure whether this nation is serious in the search for an effective role that removes it from the rank of the underdeveloped countries; of the third world; who are always undermined, or are they merely comfortable with their deflation state throughout the last few centuries.

If it is difficult to determine exactly two things, as some say; the deep sleep on the individuals level, and decline of the nation, neither are felt until it is too late. The matter is different when we analyze the decline of the Islamic Nation and its causes, and this is

Dawn of Islam, Vol 1, p. 164. ¹

² View in details: Abul Hassan Nadwi: What the World lost with the decadent Muslims, p. 113.

P. 190 ^r

P. 202 ^é

of Allah's kindness towards us. For, it is easier to treat an illness when the causes are known.

And many opinions were stated analyzing the different causes that led the nation to the decline:

Some attribute this decline to the disagreements among Muslims, which led to issues with the clarity of faith and defaced the elements of Islamic unity. This caused an internal decay opening the way for organized intellectual and military invasion.

Others say that the greatest cause of degradation of Muslims in recent times is the loss of confidence in themselves, which is the most destructive social disease, and most insidious pest that spiritually overpowers a nation to absolute nothing. The Almighty said:”” That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.(53)””[Surat Al-Anfal – The Spoils of War verse 53].

And a third opinion states that the real reason behind this decline is caused by failing leadership. Leaders did not guide the nation appropriately and they are the real reason behind the decline we see today, referring to that the Shepherd and the leader of this nation is the Messenger of God and after him the Caliph, the nation was in progress and prosperity, and the nation did not see any deterioration and advancement delayed despite the harsh conditions that accompanied the founding of the State of Islam.

And the fourth suggests that what we are witnessing today of backwardness and decline is only due to corruption of the parish, and not the Shepherd. If the Shepherd is corrupt the his matter is left to God, but if that corruption is caused by the parish and then corrupts the leaders themselves because society is mired in its desires and its pleasures, and became distant from the Lords commands and instructions.

We can sum all of this, and decide that all of these reasons and others led to the failure of the Islamic Nation and degeneration, but before this we can say:

That the reasons for the deterioration of any nation always result from the abandonment of the bases and principles that caused its flourish. The question remains: What principles and what were those foundations that led to the blossoming of Islam at a time when the world was in a sea of darkness and ignorance?

*** A Look to Islamic Renaissance:**

The Islamic Message, led by a great commander with a divine Supporter of divine revelation ; the Qur'an, reached a humanitarian purpose beyond any other.

The Messenger of Allah carried this great call, delivering the fullest form of the message. From Jihad for the sake of God, and self sacrifice against anything standing in his face: “O my uncle! by God if they put the sun in my right hand and the moon in my left on condition that I abandon this course, until God has made me victorious, or I perish therein, I would not abandon it “¹. By abandoning all lower ambitions and desires, he became leader to the whole world.

The ones that were in most contact with him and closest were the least fortunate in life, and had the grandest portion in Jihad and altruism. If he denied something, he started with his clan and his family. And if the doors opened to a benefit, he favored others and might in some case deprived his immediate clan². When the prohibition of usury was introduced, he started by preventing his uncle al-' Abbas ibn ' Abd al-Muttalib from usury. When he wanted to undermine the pagan blood, he started with the blood of Rabia Ibn Harith ibn Abd al-Muttalib.” The superseded your bloods and wealth is forbidden for you as the sanctity of this day of yours that your only everything is pagan under my feet and the blood of pagan theme, The first claim of ours on blood-revenge which I abolish is that of the son of Rabi'a b. al-Harith, who was nursed among the tribe of Sa'd and killed by Hudhail. And the usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas b. 'Abd al-Muttalib, for it is all abolished”³.

So was the case with this great leader on policy, advocacy, and life, He did not favor his entourage and relatives, nor did he show greater care and privacy towards them as he complied with the heavenly orders. The Almighty said:”” O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.(13)””[Surat Al-Hujurat – The Rooms verse 13.] But the question now is: How was the parish led by Prophet and several of the Caliphs that followed that led to the advancement, prosperity, and assumption of such a high status?

The great cause of humanity and social promotion was greater than what one leader could accomplish without loyal supporters who followed his orders.

“God knew when the Messenger was given the message that the Romans, Persians, and civilized nations leading the world cannot by virtue of their sumptuous artificial societies endanger themselves and bear troubles and difficulties in the way of preaching and serve the dire humanitarian needs and cannot sacrifice any food or clothing, and give away any

The Prophet’s Biography. Ibn Hisham, Vol 1, p.266. ’

² What the World lost with the decadent Muslims, p. 243.

Sahih Muslim, The Prophet's argument, Vol. 4, p. 39 ”

of its luxuries. And knowing that none of its members have the strength to conquer their desires, or reducing their ambitions, living in asceticism, leaving ambitions, and the conviction of subsistence.

So chosen for the message of Islam was the Prophet and his companions and a nation that can carry the burdens of the message. That was the powerful sound Arabic nation that was not engulfed by civilization, was not decayed by its extravagance and luxury. Those companions of Muhammad has the purest hearts, most opened minds, and leaved in the lease luxurious”.¹

Such was the case of who embraced Islam and acquiesced to the divine call, and such was the case of Arabs who embraced this call since its infancy. A nation that agreed to more hardships in life with more lost souls and less money. Their human happiness was dependent on their sacrifice and altruism, to bear losses and catastrophes for the sake of Allah, so it was natural for the Almighty to address them by saying:”” Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest(18)””[Surat Al-Fath – The Victory verse 18].

And He said:”” Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah , so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah ? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.(111)””[Surat At-Tawbah – The Repentance verse 111].

And yet, this was the case with the nation during Muslim advancement and prosperity, in which Islam was an Arabic nationalism, and Mohammed is the soul of the Arab world and the commander, and with his faith he fought the darkness of the world, in which they triumphed and overcome his enemies and saved his message. This faith is what made his companions bear adversity for the sake of God and welcome and seek death with open arms.

Now that we shed light on the bloom of Muslims led by the leader of the nation and the seal of the prophets Muhammad, we can easily put our hands on the real reasons for the backwardness of Muslims, and that can be summarized in:

1-Abandoning Islamic Constitution and legislation (Qur'an and the Sunnah), and trying to separate politics from religion:

What the World lost with the decadent Muslims, p. 243. ¹

God did not leave his conclusive nation with a guide in this world, but provided a doctrine to guide in all matters, and invoke it when there is a dispute, and follow its rules. It is the Quran and it is the Constitution of Allah on Earth.

The Sunna; script, implantation, and report; detailed the Quran and outlined it, adding to it sometimes and it proved prophetic advise, binding for all members of the nation requiring them to honor it as they do the Holy Quran:”” It is not but a revelation revealed(4) Taught to him by one intense in strength(5)””[Surat An-Najm – The Star verses 4-5].

Muslims were ordered to make these an interdependent guide between them (Qur'an and Sunnah), and they will not be deceived or enameled as long as they hold them, and not replace them with a substitute. The Messenger of Allah said:” ”Indeed, I am leaving among you, that which if you hold fast to them, you shall not be misguided after me: The Book of Allah, and my practice, and they shall not split until they meet at the Hawd”¹.

The Islamic Nation passed through attempts to separate religion from politics, but these efforts ended in fiasco at the beginning, but eventually succeeded. Supporters of these attempts, claimed that Islam is a religion of worship and should not exceed the walls of the mosque or homes of worship, as is the situation with Christianity and Judaism and were blind to the major role of religion in the promotion of this nation for centuries.

Once separation between religion and politics took place the nation feel into decay as it was before the Caliphate. The religion was clipped and tied. But politics became absolute and free handed, dictated all the commands and prohibitions. Men of science and religion were in conflict with politicians and the Government. Their conflict grew and sometimes they became enemies.

2-Transition of Leadership changed from competent to incompetent:

This was a main reason for the situation of Muslims these days. People of power are usually leaders but unfortunately we see that many men have assumed these important posts without qualification, without preparation, and did not take it seriously. They did not receive the necessary moral and religious education as the first leader did. They also did not pay attention to the teachings of Islam in a manner that allows them to lead the Islamic nation, and did not clear their heads nor their souls from the remains of old practices.

And this was an issue that the Messenger of Allah warned from, noting that incompetent leadership was a sign of the end of time, he said: “If important matters are trusted with

The Great Sunan. Al-bayhaqi, Grand door Required by the Judge, Vol. 10, p.114 ‘

the incompetent then expect the end of time”¹. Narrated by Abu hurayrah that the Messenger of Allah said: " “There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the Ruwaibidah will decide matters.’ It was said: ‘Who are the Ruwaibidah?’ He said: ‘Vile and base men who control the affairs of the people.’”²

3-Ignorant conflicts in Government and poor representation of Islam:

Rulers in the later years; regardless of rank or position; did not represent Islam with religion or ethics. Some had ignorant behavior and were in favor of certain races and sects which was reflected on the public life of the parish. Then the Commission of Virtue and Opposing Vise power, because it was not protected by the Government. So it was quite natural for the parish to have a life of luxury and bliss, and attend night clubs and indulge in pleasures and desires, without any scruples or shepherd to save them.

As well, these rulers would represent themselves and their policies only, and did not represent Islam or Islamic policy. They did not act according to its military, civil, or moral teachings, except in rare occasions. Then the message of Islam lost influence and strength in the hearts of non-Muslims, and their confidence was weakened³.

4-Lack of interest in useful science:

Later the Muslims did place the same importance on natural and different experimental Science as their ancestors did. That led them to have interest in theories of nature and divine philosophy that they received from Greek, which was nothing more than idolatry that they translated into philosophical language.

And also were immersed in the philosophy of the spirit, logic, and pantheism, and exhausted a great deal of their time, efforts, and intelligence, which made them lag behind progress and development.

On the contrary to European societies who dealt with the enormous Muslim heritage left behind by scholars seriously and built various scientific theories, and advanced science.

5-The proliferation of misguidance and fads, and losing the right path:

Saheeh Al-Bukhaari, Vol 1, p.33. ¹

² Al-Haythami said: it was narrated by Al-Tabaraani in Arguments of Ibn Ishaq and others in Isnaad.

What the World lost with the decadent Muslims, p. 122-123. ³

Intellectual colonization did not find a better way to deter Muslims from Jihad, education, and progress towards the right path than publishing various delusions and fads that would spread between times and others. A lot of these contraptions effected the religious system, and made a place in Muslim life and occupied them from true religion and of worldly needs.

This religion has always been protected by God, if the people's minds and interests dominated over their religion their lives would be lost, and would deviate off the straight line drawn for them, and would take them to severe whims.

6-General scientific and intellectual decline:

The Islamic world has forfeited its scientific leadership and guidance, and waived its intellectual independence. Muslims became dependant on the West. After Europe recovered during the sixteenth and seventeenth centuries of the long sleep, and the rose to the desired objectives, building on the legacy and knowledge of Arabs in such a short time compared with the boom period of the Arab scholars and innovators in science. Western scholars such as Copernicud, Brunoe , Galilio, Kepler, Newton, and others were influenced by the old methods and founded a new world in science. Some of the explorers at that time were Columbus, Vasco Dagama, and Magin.

But if we look at that same period, we hardly find in the Islamic world such innovations that existed during that time in Europe. So it would have been natural for the East to observe European advancements in various areas, even in the field of Arabic language and literature, Sciences, linguistics and even in religious sciences such as interpretation of Quran and Hadith, and jurisprudence. Europe has the credit of spreading Arab heritage in the various arts and Sciences. The Orientalists became mentors in research and investigation, and became professionals in the fields of law and cassations. Their ideas penetrated and became propaganda in modern scientific circles in the Islamic world, and this clearly was reflected in their call for separation of religion from politics. Religion from their point of view is a personal issue and has no place in public. And that the doctrine has no place in policy and state ... In addition to other subversive ideas advocated by this time and were spread by the disciples of Orientalists and their followers in the Muslim East¹.

7-Delayed innovation in human technology and the war industry:

Muslim recession during the last time period was not only at the theoretical level, but was also in many aspects of life and practice.

What the World lost with the decadent Muslims, p. 237. ¹

The observer to the era of Ottoman weakness would clearly notice how Muslims were on idle in the fields of science and manufacture. For example the shipping industry was not introduced to the Ottoman Caliphate until the 16th century. Printing and presses were not known until the eighteenth century, knowing that the shipbuilding industry appeared during the reign of the third Caliph, Uthman Ibn Affan, and a battle took place at sea where warships made Muslims fought in battle. ..

And practical science is first witnessed in the war industry that was mastered by the first Arabs due to their authentic war life. This perfection ended with defeat for the Ottoman armies in 1774 A.D. which led the Ottomans to the recruitment of skilled Europeans to train and organize the Islamic Army!!

8-The marked decline in ethics and society:

The occupation of the West to the Islamic East, was not merely a military occupation, but an intellectual and moral occupation, in which the Muslim community gave birth to social evils that were the main reasons for the collapse of the Islamic States and the defeat of the Eastern Nations.

There was obedience of children to parents and devotion to their pleasing, satisfaction, and delight, and was extracted from the saying if the Prophet : «You and your possessions belong to your father»¹.

-Abu Huraira reported that a person came to Allah's Messenger (may peace be upon him) and said: Who among the people is most deserving of a fine treatment from my hand? He said: Your mother. He again said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father. In the hadith transmitted on the authority of Qutalba, there is no mention of the word "the people"

- Abdullah bin Amr narrated that: the Prophet said: "The Lord's pleasure is in the parent's pleasure, and the Lord's anger is in the parent's anger."²

- Narrated Al-Mughira bin Shu`ba that the Prophet said, "Allah has forbidden for you, ³to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. charity, etc.) and (4) to beg of men (begging). And Allah has hated for

Narrated by Al-Bayhaqi in al-Sunan al-Kubra, Parental Expenditure Section Vol.7, ¹ p.480; Al-Tabaraani in Al-Mu'jam Al-Awsat, Vol. 1, p. 22, and others. Saheeh Al-Bukhaari, "5975" and Saheeh Muslim, "593". ² Saheeh Muslim, "2548." Bukhari, "5971." ³

you (1) vain, useless talk, or that you talk too much about others, ¹to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance)²

- It is narrated on the authority of 'Abdullah b. Amr b. al-'As that the Messenger of Allah (may peace be upon him) observed: Abusing one's parents is one of the major sins. They (the hearers) said: Messenger of Allah, does a man abuse his parents too? He (the Holy Prophet) replied: Yes, one abuses the father of another man, who in turn abuses his father. One abuses his mother and he in turn abuses his (the former's) mother.

- Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Let him be humbled, let him be humbled. It was said: Allah's Messenger, who is he? He said. He who finds his parents in old age, either one or both of them, and does not enter Paradise.

- Narrated Abu Bakra that the Prophet said thrice, "Should I inform you out the greatest of the great sins?" They said, "Yes, O Allah's Apostle!" He said, "To join others in worship with Allah and to be undutiful to one's parents." The Prophet then sat up after he had been reclining (on a pillow) and said, "And I warn you against giving a false witness, and he kept on saying that warning till we thought he would not stop"³

And the love of a children towards their parents was not only during their lifetime, but continued after their death, from proper supplications, or ongoing charity, by which it reaches its advantages in their grave. And also by showing love towards their parents families, friends, their clan, and acting towards these people in good manners for their parents. The Prophet said:” The finest act of goodness on the part of a son is to treat kindly the loved ones of his father, after he passes away.”⁴

The association between some members of the Muslim community was based on compassion for the young and reverence for the old; in compliance with saying of the Messenger of humanity:” Those who do not show mercy to our young ones and do not realize the right of our elders are not from us.”⁵

But soon the Arab mentality was saturated with European thought, the mentality of defending material. And did not define morality by goodness and righteousness, but only

The Correct Sulsula for Al-Albani number “516”. ¹
Saheeh Muslim, 90. ²

³ Narrated by Muslim in his Saheeh, Kitab Al-Bir -Relationship of friends of one’s mother and father etc, Hadeeth No. (2552).

Saheeh Muslim, 2551. ⁴

⁵ Sahih Bukhari: No. 2654.

to the extent that the material benefits brought, and according to by which the community acquires pleasure and contentment, and individuals from euphoria and prosperity.¹

Profit became the balance of morality, and the difference between good and evil. Morality had no value except religious or moral value, according to old terms.

9- Following the footsteps of Europeans and their ways:

We have said previously that of the principles of Islam were moderation and realism and not to hyperbole. This all leads Muslims to have openness towards others and adapt what is beneficial to oneself and religion. Wisdom is property for the believer, so as soon as he finds it, he has the right to it.

But at the same time a Muslim should act as examiner and be critical of what he takes from the other, and should not accept contrary beliefs, religion and morals. Unfortunately this did not happen with the Muslims of this era, but quite the opposite. You see that they have abandoned the knowledge of the West in science, and they adopted the life of lust and greed, similar to one who has no faith in a Prophet, or book, does not fear judgment, or an afterlife.

10-Satisfaction of some Muslim with humble status and their comfort with it:

There is no doubt that the comfort many Muslims had with a humble status was the one of the most important things that caused deterioration of the Muslims, but it is the main illness.

This has led to a satisfaction in corrupt situations and not denying them, and to have excessive calmness in life. No one is concerned about corruption, and not disturbed with deviation. The main worries are concerns over food and dress. The good Lord warns us of becoming one of those, saying:”” Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs(7)””[Surat Yunus – Jonah verse 7].

11- Exclusivity, Egotism, and Selfishness of the Muslim community:

No doubt human nature was created on self-love and selfishness, but Islam controlled those behaviors, and rampant their wishes. The Messenger of Allah: "None of you truly believes until he loves for his brother what he loves for himself “².

Muslims have been plagued recently because of their distance from the teachings of religion to selfishly love and hatred of death. Now a Muslim finds his brother is being

Narrated by Al-Bukhaari in Singles Literature, Bab Fadil Kabeeer, p. 129. Corrected by ` Al-Albaani. Agreed upon. `

treated with injustice but does not care for him, and sees evil before his eyes and avoids it for fear that he will be hurt. One became afraid on himself from this harm. But Muslims don't realize that this evil is a great risk on the entire nation. This behavior is incompatible with the Islamic Nations preferred charitable essence with its orders of promotion of virtue and prevention of Vice. Once this belief of promotion of virtue and prevention of Vice is belittled in the conscience of this nation it will suffer diseases and epidemics not known to other Nations in addition to a wrath from God and punishment. The Messenger of Allah said: "I swear by whom He controls my breath, you shall promote virtue prevent evil or God will send upon you punishment, and your pleas will not be answered"¹.

Is Islam responsible for the underdevelopment of the Muslim World?

A suspicion raised by the enemies of Islam from the secular section and by non-Muslims as well, with the aim of separating State and trending it away from religion, and to make the religion only for worship, such as: prayer, zakat, fasting, Hajj, and other forms of worships that are not involved in politics, economy, arts, or any other affairs of life.

These secularism first appeared in Europe during the Renaissance, after 1516 A.D., after the French Revolution. Its slogan was: "Hang the last priest with the intestines of last noble". The noble to them was the rich. Or: "Hang the last noble with the intestines of the last chaplain". This was because the Church in Europe stood in the way of progress and civilization. It would ban all new progress and accuse it with the work of Satan, and fought science and scientists to become the sole influencer of minds to the extent that the Church executed some discoverers and innovators like Galileo, who was accused of wanting to see the Lord ².

But the question now is: Was Islam an obstacle in the way of progress and civilization, as was the Church in Europe to be removed from politics and the State? Or, Was it a motivation towards advancement and prosperity?

1-History facts show beyond reasonable doubt that Islam was able; within a short period of existence; to build the longest splendid civilization in history. Evidence continues to remain visible in Islam's prolific science in various fields of science and arts. Libraries around the world contain many thousands of Islamic Arabic manuscripts demonstrating the extent to which Muslims formed an advanced civilization. In addition, the presence of

¹ Narrated by Al-Tirmidhi in his Sunan, Instructing Virtue and Forbidding Evil, Vol 4, p.468. Improved by Hasan by Al-Albaani.

Islamic Antiquities scattered in all over the Islamic world, which attests to the greatness of the Islamic Arts.

And the Muslim civilization of Al-Andalus and what remains from it until now is evidence in Europe itself. Europe had an active translation movement in the twelfth and thirteenth centuries for Muslim sciences. This was the basis on which modern civilization in Europe was built on.

2-The Qur'an had great appreciation for science and scientists, and urged consideration of universe, to study it and to improve Earth. The first five verses of the divine revelation draws attention to the importance of science, reading and meditation. This is a significant indication of noticed by Muslims since the beginning. Thus, the openness of Islam and the development of civilization in the physical and moral sense needs no justification.

3-The failure of some Muslims today is not due to Islam because Islam is against all forms of underdevelopment. When some Muslims didn't recognize the true meaning of Islam they were left behind in life.

Malik Bin Nabi, the Algerian thinker, reflects on this expression sincerely when he says: "The underdevelopment suffered by Muslims today is not caused by Islam, but it is penalty due from Islam onto Muslims because they renounced it not because they embraced it as some ignorant believe". There is no link between Islam and the underdevelopment of the Muslim world.

4- Islam will remain open to all civilized development that includes human welfare. When Muslims search for the real causes of their failures no one will not find Islam among these reasons. There are external reasons due in large to the remnants of the colonial eras that have hampered the Islamic country's positive movement. And this, in turn, as well as some internal reasons also led Muslims to forget the positive elements that drive movement of life in Islam.

5-One should not confuse Islam with the status of the Muslim world today. The underdevelopment experienced by Muslims is a phase in their history. This does not mean by any means that they would continue with this status to the end of time. Islam cannot be accused of being behind this failure, as Christianity should not be charged with the underdevelopment of the Latin American States.

The scientific integrity required to judge the position of Islam and civilization should be based on the objective study of the origins of Islam, not based on rumors, accusations, and prejudices unrelated to reality¹.

Ali bin Nayef alshohoud: Detailed in response to suspicions of the enemies of Islam, ' vol. 2, p. 21.

At the end of the sixteenth century was the spirit of religious reform in the West. It was the beginning of economic connection to the Islamic world as a result of resource discovery, and these resources were abused and moved to the West under the form of economical trade, etc. This was followed by political communication allowing control and influence of the West on the Islamic world. This reached its apogee during the period between the second half of the nineteenth century until the first quarter of the twentieth century. During this colonial period, Westerns acted on the backwardness of Muslims by keeping them away from their religion so they can gain full control of them.

In that period, Orientalism was at its peak and was supported by Western Governments, which had specific reasons to study Islamic sciences, which was to allow Western colonialism to the Muslim countries. Orientalist studied all information relating to Islam including jurisprudence, interpretation, history, literature, and civilization. They wrote these studies in a scientific way allowing these books to be viewed as leading scientific research and studies to be referenced by many researchers in colleges and universities around the world.

What is the opinion then?

Let us recognize that the fear of cultural invasion aimed at Muslims and addressing it is a serious topic e requiring more in depth research, and could not be given proper address here. But we must realize that this cultural invasion targeting Muslims arrived in most cases furiously, and it increases with hostility with the speedy spread of Islam in the world. This means that Muslims have no choice but to address this invasion. The ways to deal with it are cumbersome and difficult and a lot of efforts are needed. To recall some of them:

- The responsibility of leaders and Muslim scholars in the world in pressing and broadcasting the spiritual effectiveness of the Islamic Nation.
- The right direction to the new Muslim generations, and create a strong adhesion between this generation and Islamic values and principles.
- Spread of cultural awareness that can configure the real autonomous Muslim Islamic personality to have a comprehensive vision of the universe and man.
- Promoting Islamic history, and the ability of Islamic culture to stand in life, and its ability to lead the nation towards aspirations.
- Secure advanced modern media technologies, capable of responding to the hostile media.

The potential responses are many and complex, as we have said, but by all means cannot be effective unless the Muslims have one goal. And this must be based on humanism and

interest to all Muslims without discrimination. We must bear in mind that the enemies of Islam are the ones who planted the discord and disagreement between Muslims¹.

Section III

Misconceptions and Answers

First: About the spread of Islam and the suspicious tales:

Prelude:

Islam is the final religion which Allah sealed all other religions to humans. This religion did not leave any matter without developing necessary legislation to reference and return to when there is a dispute. It governed the relationship between brothers, neighbors, and all people around. As well as other transactions that required contact between people in order to achieve justice and equality among all human beings.

Islam also organized such dealings between Muslims, as well as between Muslims and others, specifying the nature of these interactions and paving good examples when Muslims deal with non-Muslims.

Islam established by the texts the basis of dealings with non-Muslims in every phase of different dealing, ranging from the strengths and weaknesses, war and peace, or within the nation or abroad. As well, Islam dictated how to deal with a non-Muslim; if he was a free non-Moslem under Moslem rule, or warrior, or a prisoner of war. And all these dealings were gathered in Islamic Shariah from the book of Allah and the Prophet.

The Prophet was clever and intelligence when it came to the various types of human behavior. The acumen appeared prominently in his dealings; not just with acquaintances and neighbors; but also with people who were in conflict with him on religious basis. He proved by his dealings that he was of great psychological knowledge of whom he dealt with, and what they leaned towards and what they hid from him, and perhaps this is what is mean when the Almighty said:””And indeed, you are of a great moral character(4).””[Surat Al-Qalam – The Pen verse 4].

Islam has found its way into the hearts and minds. Its joy appealed to the souls and that is why regiments of the Jews and the Christians embraced Islam, and especially the Rabbis, Monks, priests, orientalists, and scientists who found an instinctive guide and often spontaneously figured out they found in this holy religion the origins of Judaism and the origins of Christianity and other religions. They believed in the Prophet Mohammed, Jesus, and Moses peace be upon them and converted to Islam based on desire and pride to argument and persuasion. This occurred although some non-Muslim communities were

Encyclopedia, Answers to contemporary intellectual persuasions, Vol 1, p. 29. ¹

keen on defamation of Islam and spreading suspicions around Islam and about our Prophet Muhammad. The prolonged days did not deter them against defraying the Message and the Owner. Some still wage a war of lies against this religion's values whenever given the chance.

These haters have described Islam and its Prophet with the ugliest qualities, they fabricated lies against him which included:

1. Islam was spread by the sword.
2. The objective of the Prophet from his conquests was purely economic, they accused the Prophet and his companions, peace be upon them all, as a savage group driven by hunger, and that the Islamic Jihad and the Islamic conquest was no more than raids by Arab tribes who were engaged in looting.
3. They also claimed that Islamic history to date treated non-Muslims with injustice and massacres, and all others that disagreed with it.

These three fabrications and issues will be responded to by the will of Allah, and our response to these fabrications comes accompanied by hard evidence adduced by non-Muslim scholars through saturated scientific studies. We are certain that Islam and its Prophet are elevated and innocent of these allegations which were raised with suspicion. We will treat with kindness these matters and offer a scientific reply, we will all accompany the confessions and testimonies of their own scholars and their thinkers.

1. Response to the slander that Islam was spread by the sword:

This assertion means that the Apostle made people embrace Islam by force, and is void for two reasons:

First: This actual practice of belief contradict the practice and the principles of Islam in dealing with non-Muslims. History is full of examples and incidents that prove falsehood of this accusation.

Second: The conversion to Islam is not done through coercion because:”” There shall be no compulsion in [acceptance of] the religion””[Surat Al-Baqarah – The Cow verse 256].

According to the Koran, if a non-Muslim entered Islam through coercion than he converted incorrectly and thus is not a Muslim.

Ibn Qudaamah said: “Ones Islam may not be compelled, such as a Dhimmi and other subjugates, their conversion is not evidenced unless one embraces Islam voluntarily”¹.

Indeed, the ones who claims that Islam was spread by the sword only wants to alienate the non-Muslim peoples from Islam, as a reaction to the conversion of the vast number to Islam. Some promote these slurs in effort to stop the Islamic tide which comes out many non-Muslims who are convinced of the faith, and in retaliation to the failure of Christianization in attracting Muslims and having them abandon their faith.

If Islam was spread by the sword; as the allegers claim; then why does it conquer Europe today and is accepted by many scholars and pastors in spite of the inability of Muslims to advocate Islam?! As well, How were the first companions and first Muslims such as Abu Bakr, Umar, Uthman, and Ali and many others forced into accepting Islam? Did the Prophet hold his sword and force Islam on this vast number?!

And then the biggest proof is the certified that many non-Muslims are able to practice their religion until now. Thomas Arnold said: “We can conclude that these Christian tribes which embraced Islam have done so by choice and free will, and that Arab Christians living in our time among Muslim communities is evident of that tolerance»².

And the fact that any sane human being who studies Islam chooses to embrace, because his heart opens to what is a religion accepted by the human nature. The most striking is that most converts are Jewish Rabbis and Christian priests.

The list of converts to Islam contains; in addition to many others; most of the scientists and intellectuals. Bernard Shaw says:” Islam deserves respect and homage, because it is the strongest religion that shadows all civilizations, and is ever lasting. I saw a lot of nationalistic scholars enter this religion with total awareness, and in the future this religion will find a spacious field throughout Europe. Having examined the biography of Muhammad , he is the furthest away from quarreling with Christ. I can truly consider Muhammad as a savior of humanity and I think that a man like him would rule the entire world with his morals and bring people peace and happiness”³.

Almughani, Abdullah ibn Ahmad Ibn Qudaamah, Realization: Abdullah bin Abdul Mohsen Al-Turki and Abdel Fattah Hilew, Dar Alam Alkutub, Riyadh, Vol. 3, 1997, 12/291.

The Invitation to Islam: Thomas Arnold, Translator: Dr. Hassan Ibrahim Hassan and others. Cairo. 1970., p. 51.

³ Al-Azhar Magazine, vol. 6 Jamada 1421A.H. September 2000, p. 835.

Sir Thomas Arnold said: "If we consider the tolerance extended to the nationals of the Muslims to the Christians in the height of Islamic power we realize that the idea of the spread of Islam with the sword is far from reality"¹.

And he also said: "We have heard the orchestrated attempt to force non-Muslim communities to accept Islam, or the organized persecution intended to eradicate the Christian religion. If the chosen successors had plans for sweeping through Christianity with the ease practiced by Ferdinand and Isabella of Spain when they banned the religion of Islam, or when Louis the fourteenth punished the followers of the Protestant doctrine in France, or the ease with which the Jews were expelled from England for 350 years. The Eastern Churches in Asia were in complete isolation from the rest of the Christian world, and did not have a sole supporter from the same religion. The existence of these churches is a strong indication of the general Islamic policy of tolerance towards them"².

Monsieur Monet: "Islam spread rapidly since its inception, and there was never such growth or spread from any other religion. The first experience was great and brilliant and even a stray opinion was formed due to the rapid advances that strengthened the authority of the Prophet of Islam and his reforms from within the Arab countries. They still repeat that the success of the Islamic faith was due to violence, force, and the sword during the reign of Muhammad and the first successors or entrusted four Caliphs. This idea was proven wrong by the facts of reality"³.

An English writer wrote in the critical Syrian newspaper and has asked for anonymity: "Some say that the religion of Mohammed is the religion of the sword with the knowledge that the religion of Mohammed extends its might from a Divine force. These allegations are numerous and difficult investigated. A wise person would not ask: How was it spread? But ask: What was spread? Is it right or wrong? Then leaves his mind and instinct to answer. If one concludes certainly that God commands him, then one is insured to be driven to the religion of God"⁴.

¹ The Call to Islam, p. 65.

The Call to Islam, p. 73-74. ^{*}

³ Muhammad is the Messenger of Islam in the View of Western Philosophers and Famous Writers, Mohamed Fahmi Abdel Wahab. Tunisia, p. 17.

⁴ Muhammad is the Messenger of Islam in the View of Western Philosophers and Famous Writers, p. 26.

Thomas Carlyle says: "I am not concerned if it spread of right was done by the sword or tongue or in any other way. Let the facts be published and defend themselves and fight with their hands, legs and nails".

He also says in his book **The Heroes**: "It has become the biggest shame for any civilized people of this age to listen to people on false premises about Mohamed, and we should fight these absurd shameful claims. The message of the Apostle has been a guiding light for fourteen centuries"¹.

The full freedom to choose human faith, and not force anyone to change religion by any mode, is a fruit produced by Muhammad.

"The Arab people could have represent after victory the role practiced by the Tatars, from the large mass murder for millions of deaths, and destruction of the Arab civilization. But on the contrary, they have set on the historic scene the finest examples of compassion and tolerance with the subjugated peoples.

The process of continuous Jihad and the many sacrifices that have been made to disseminate the religion of God, giving the individual full freedom in choosing his faith without coercion, is evidence that Muhammad was right. Those who think that the denominator of prophecy is incompatible with war have a reversed perception of war. The wars of the prophets are the only ones waged in this world justifiably. Those are trivial claims, too trivial to be responded to. The death and destruction that occurs on their hands cause shame to monsters. The people of the book like Jews and Christians contradict themselves because The Torah that they believe in shows that the prophets fought for God"².

"Freedom of religion is the greatest form of intellectual freedom and the most sensitive, if Islam allowed then it has peaked in ensuring freedom of thought ... And the free exercise of religion and rituals are the most serious form of expression, if Islam included this then it has peaked in guaranteeing freedom of opinion and expression"³.

The clear objective of Islam: "By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels".

When the Prophet sent Ali to Khyber he said: "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them,

Al-Azhar Magazine 6/837. '

² Sheikh Saeed Hawa: The Messenger 125.

for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels”

The Almighty said:”” There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing(256)””[Surat Al-Baqarah – The Cow verse 256].

A major rule in the religion of Islam, and a great pillar of its policy is that it does not permit the coercion to accept it, and does not allow anyone to force a member of his family to exit it. We have to establish this element and honor the rule if we wish to protect our religion and ourselves from the ones who try to separate us from our faith, and respond to whomever harms us. As we have been instructed to preach to our Lord with wisdom and beautiful advice, and debate with others in the most respectful form, relying on differentiating what is right from what is wrong is the proper path to faith, with freedom of preaching and security of temptation. Jihad is held in this regard, i.e. it is not the essence and purpose, but it is the fence. It is a political necessity not as many falsifiers claim that Islam is a religion of the sword and Jihad is a requirement. The entire Quran is a detailed argument against them until the end of time.

The Almighty explains this saying:”” And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?(99)””[Surat Yunus – Jonah verse 99]. This is the first verse stating that religion is not to be coerced. Then the implementation:”” There shall be no compulsion in [acceptance of] the religion.”” Meaning that this cannot be allowed, because Muslim scholars agreed that imposing a religion is not of the faith, but Christians and others show no shame in slanderous lies against Islam and Muslims, and obscenities that they force people to convert to Islam, and that they do this by giving them the choice between conversion of cutting their throats, as the saying goes: “She threw me with her illnesses, then withdrew away”.

This is what Professor Imam Shaykh Muhammad Abduh and his student Mohammed Rashid Rida in his interpretation of that verse. They and their Professor Jamaluddin Afghani are given credit for clearing Islam from the effects of stagnation and took it back to its pure and lovely form so it could stand as a solid rock before the powerful torrent of suspicions against it in this era. Otherwise its foundations would have been badly shaken, and disappeared in the darkness of the stalemate that was hanging over it, and the unification of the enemies of Islam as they jab it. The stagnation of Muslims would have supported the misinterpretation of the verse to mean that Islam did not proliferate illicitly except by coercion and force, and this is not true.

Testimony of a Christian thinker:

There are also fair testimonies of non-Muslims, and we choose the certificate of the Egyptian thinker, Dr. Nabil Luka Bebawi, a Christian who recently issued a study titled: **The Spread of Islam by the Sword between Truth and Slander**, where he addressed the accusation that Islam was spread by the sword and people were forced to convert to it by force.

The study discussed this false charge objectivity based on scientific and historical facts. He explained that Islam, as a Divine religion, was not the religion in which a specific sect among his followers were not bound by its provisions, laws, principles which reject coercion in religion. And that the behavior, actions, and opinions of this class of Governors and Muslims who are practicing Islamic teachings have no connection to Islam. ¹

The slogan of Islam: "There is no deity but Allah" is the first commandment: "And the Lord our God is one Lord- God of Abraham, Issac and Jacob", as Jesus said. In the Christian religion, we find that this commandment faded and disappeared, and became Trinity and deification of Christ became solid beliefs to redeem mankind of the inherited sin is the essence of the Christian faith. And as for the Jews, God is pictured as a helpless Lord, he is their own God and worshiped by others. And other nations are slaves of subjugates and do not mind deploying idolatry and the worship of Satan for their own desires. An easy comparison between these beliefs and the people of Islam: "And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.(180)" [Surat Al-A raf – The Heights verse 180].

The study also explained that Christianity also witnessed a contradiction between the teachings and principles of love, tolerance and peace between humans and to have non-aggression actions against others, and what other followers practiced in killing, bloodshed, persecution, and torture which is rejected in Christianity and not approved by its principles, referring to the persecution, torture, and massacres of Catholics Christians, especially in the reign of Emperor Diocletian, who took to power in 284 A.D. During his reign, he tortured Orthodox Christians in Egypt burning them alive, or while tied to the cross so they may perish by starvation, then left their bodies to be eaten by crows, or by having their limbs tied to deformed branches of trees, and then these branches would be allowed to return their normal state and the Christians would be torn into pieces².

Bebawi also said that the number of Christians killed by torture in the reign of Emperor Diocletian is estimated to be more than one million Christians, in addition to excessive

View the details in: The Spread of Islam by The Sword -Truth and Slander. Nabil Luka Bebawi. Cairo. P. 24 and beyond.
The Spread of Islam by the Sword, Introduction. Sheikh Fawzi Al-Alzafazav, p. 19

taxes that were levied on everything even on burying the dead. As a result the Coptic Orthodox Church in Egypt decided to name that time by “The Era of Martyrs”, and dated the Coptic calendar to that time as a reminder of the Christian extremism¹.

The researcher also pointed out the bloody wars between Catholics and Protestants in Europe, and the fate of Protestants from torment and killing, displacement and confinement in prisons following the emergence of Protestantism by Martin Luther who was fed up with priest indulgences.

The aim of the study behind this Christian conflict:

First: A comparison of the religious persecution of the Orthodox Christians by the Roman State and Catholics, and between religious tolerance practiced by the Islamic State in Egypt, and the freedom of religious belief given by Islam for non-Muslims, leaving them free to practice their religion in their churches and applying their beliefs in personal status and laws, in accordance with Allah’s verse in Surat Al-Aaqaarah:”” There shall be no compulsion in [acceptance of] the religion.”” And to promote justice and equality of rights and duties between Muslims and non-Muslims in the Islamic State pursuant to rule Muslim: “They have our rights and obligations”. This proves that Islam was not spread by the sword and might, because the choice was given to non-Muslims to accept Islam or keep their faith with the payment of jizyah (Defense tax for their protection and enjoyment of the services). Everyone had the chose to keep their religion knowing that the State had the ability to massacre Christians or force their conversion to Islam by coercion. But the Islamic State had not done so to implement the teachings of Islam and its principles. So, Where was the spread of Islam by the sword? And, How did Islam fight with the sword when his treatment to the Jews until he died?

From the above were prove that Islam was not spread by the sword, and not one person converted to Islam by the sword. The Messenger of Allah was very well spoken. His words and deeds, and his reports are a reference until our present time. Over the centuries scientists generated from his little talk and great actions venerable and great benefits. For example was this Hadith we are discussing within this article, which was quenched in many books and narrated by Al-Bukhaari, Muslim, Al-tirmidhi, Al-Nasaa'I, Ibn Maajah, and Ahmad in his sahih, and Malik in his book Al-Muwatta, Al-Darami in his Sunan, Ibn Hibbaan in his Saheeh, and narrated also by others in other Sahih books.

We will mention the most important methods in gathering Hadith, then follow them with what jurisprudences were developed by the scholars. In Sahih Bukhari, Muslim and

¹ The Spread of Islam by the Sword, Introduction. Sheikh Fawzi Al-Alzfazav, p. 19

others narrated by Aisha that the Prophet bought food from a Jew as a loan and substituted a shield of iron in trust.

Al-Bukhaari and others narrated from Anas may Allah be pleased with him that he walked to the Prophet with barley bread and some food, after the Prophet was in Madinah and mortgaged to a Jewish man his shield for barley that he took to his family, and heard him say: "The household of Muhammad did not possess even a single Sa of wheat or food grains for the evening meal, although he has nine wives to look after".¹

Benefits derived from the Hadith are the following:

1-When the Prophet said "The household of Muhammad did not possess..." He did not say this out of apology or complaint – God forbid– but he said it apologetically about the Jewish man and how he substituted his armor.

2-One may make dealings with non-Muslims as long as it is not forbidden and does not cause the corruption of their faith and their dealings with each other. This means that dealing with non-Muslims is permissible provided that the product is not forbidden, and does not corrupt or affect their faith, as they are on infidelity and corruption in dealings among themselves. And do not comply with the Halal and Haram, this does not affect the deal.

3-Protection of the property of the Dhimmis which are in their hands. These are their belongings and not taken out of their hands except by the types of transactions that are allowed by Islam. The shield remained with the Jewish man until the Prophet died, then was redeemed by Abu Bakr; or Ali bin Abi Talib; may Allah be pleased with them after the death of the Prophet.

4-The purchase amount may be deferred, because the Apostle had bought food from Jewish man and substituted his shield. The shield was not payback but a guarantee only. Al-Bukhaari explained the words of Aisha, and also the word of Anas in the book: Sales - The purchase of the Prophet by credit. Ibn Hajar said that credit is a loan for a termed time. Ibn Battal said that credit purchase is allowed unanimously.

5-The Prophet had a sense of humility and asceticism for this world although he controlled it.

6-It shows the generosity of the Apostle that prevented him from not saving making him credit his armor.

7-The patience to live with less and accept it.

¹ Sahih Bukhari. Hadeeth number: 2069.

8-And virtue of his wives for their patience with him during his times of need. I say: Muslim women should take them as role models and not become upset or pressure their husbands during financial distress or some tribulations.

9-The scholars said the wisdom of the prophet in this treatment of his companions; by not asking their assistance; and deal with the Jews directly was either to show allowance or because they didn't have then extra food that they didn't need, or his knowledge that they would not take the hierarchies, nor did he want to pressure them, for he was in a position to be able to do so.

Secondly: Proof that the tribute imposed on non-Muslims in the Islamic State under which security contracts were signed with them, was their defense tax for protection, to defend them from external aggression, and to exempt them from participating in the Islamic army and not enter a war to defend a religion they do not believe in. However, if a non-Muslim wished to join the Islamic army with his consent he was exempt from paying the tribute.

The study finds that the tribute had also come for the enjoyment of public services made available to citizens, both Muslims and non-Muslims, which were provided for from the Zakat funds paid by Muslims, as one of the pillars of Islam. This tribute is a little modest if compared to the heavy taxes that were imposed by the Roman State on Christians in Egypt, and did not exclude any one, in which more than 70% of the Orthodox were exempted from paying this tribute. Exempted from tribute payment were Minors, women, the elderly, the ill, and monks.

Third: Proof that the behaviors of some Muslim Governors, certain individuals, or groups in the treatment of non-Muslim were personal and not connected to the teachings of Islam, and had nothing to do with the principles of the Islamic religion and its provisions. In fairness, one should not attribute this override to the Islamic religion, but it should be attributed to personnel responsible. This is exactly compared with the rejection of Christianity for the overruns of the Roman Empire and of Catholics against Orthodox Christians. So the question remains: "Why did some orientalists keep their eyes shut when it came to the abuses by some members of Christianity and did not mention it, but at the same time they exaggerated those that took place during the time of Islam?? Why the double standard? And bimetallism?!"

The writer states that he referred to the Quran and Sunnah and what was narrated about the righteous Caliphs; may Allah be pleased with them; because in these sources and in the conduct of these early Muslims was the right frame that shows how Islam spread and the treatment of non-Muslims.

Islam started with one individual who is the Messenger of God, he not raise his sword to anyone in Mecca, and his followers tasted the sweetness of faith. And when they felt

harm God Almighty allowed the migration to Abyssinia and Madina. The Almighty said:”” Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.(39)””[Surat Al-Haj – The Pilgrimage verse 39]. Most of the Prophet’s fighting was either to restore some of the rights to Muslims as was the case in Badr, or in defense of Medina and the Islamic State from the tribes of Arab Pagans who united against Islam. The Almighty said:”” And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him](36)””[Surat At-Tawbah – The Repentance verse 36.] He and his companions; may Allah be pleased with them; fought for God and those whom had the desire for peaceful coexistence had charters with Muslims. The Almighty said:”” And if they incline to peace, then incline to it [also] and rely upon Allah . Indeed, it is He who is the Hearing, the Knowing(61)””[Surat Al-Anfal – The Spoils of War verse 61].

And what happened in the Charter of Hudaibiya was a starting point exporting Islam out of the Arabian peninsula, and the Almighty said:”” Indeed, We have given you, [O Muhammad], a clear conquest(1) That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path(2) And [that] Allah may aid you with a mighty victory.(3) It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise.(4) [And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allah , a great attainment(5)””[Surat Al-Fatih-The Victory verse 1-5].

The Messenger of Allah sent letters and messengers to the Kings of the Earth, such as the Kings of Persia, Rome, The Grant Coptic Priest in Egypt, and some Kings Arabs on the outskirts of the blessed land.

The conquest of Mecca was the greatest indication of the Prophet’s mercy to his enemies. Some of his friends said:” Today is an epic day when Allah humbled Quraish”. The Messenger of Allah said:”Today is the day of mercy, today God honors Quraish”, and said to enemies in Quraish “Go you are free.”

The Prophet did not like war; therefore he said: "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said,, "O Allah! The Revealer of the (Holy) Book, the Mover of the

clouds, and Defeater of Al-Ahzab (i.e. the clans of infidels), defeat them infidels and bestow victory upon us."¹.

He always warned against injustice towards subjugates, the Messenger of God said: "Beware, if anyone wrongs a subjugate, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment"². Al-buhayki added: "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of seventy years"³.

And the Prophet showed mercy in fighting his enemies. If he sent a commander of a battalion or an army he reminded him to fear Allah with his actions and those of the Muslims with him, and would say: "Call them to Islam, and if they agree accept it from them. Then invite them to migrate from their land to the land of the Emigrants (i.e. al-Madinah), if they refuse, then tell them they will be like the Muslim desert Arabs, thus they will have no right in the Ghanimah or Fai' unless they participate in Jihad with the Muslims. If they refuse (to accept Islam) order them to pay the Jizyah and if they agree, accept it from them. If they refuse, seek Allah, the Most High's help against them and fight them. When you besiege a fortress, and its people wish you to grant them the protection of Allah and His Prophet, grant them neither but grant them your protection, for it is less serious (a lesser guilt) to break your guarantee of protection than to break that of Allah's. And if they offer to capitulate under the condition that they are subjected to the judgment of Allah, do not grant them this, but judge according to your own command, for you do not know whether or not you will be able to carry out Allah, the Most High's Judgment regarding them.". Abdul Rahman said: "This is with me"⁴.

The rule of Islam is peace, and war is the exception and only due to necessity and need, and the need would be either self defense, or defense of property, honor, religion, and the Muslim nation against aggression. This is what is referred to as Jihad and defense: "Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors.(190)"[Surat Al-Baqarah – The Cow verse 190]. The Messenger of Allah said: "He who dies while defending his property is a martyr; he who dies in defense

Sunan Abi Dawood, Sulaiman's bin Al-Ashaath Al-Sijistani, Ezzat Al Daas(Al) and Adel Alsayid, Dar Ibn Hazm, Beirut, 1, 1997, Vol. 3, p. 42 h 2631.

² Sunan Abi Dawood Vol 3 p. 171 h 3052.

³ Narrated by Abu Dawood (3/170, no. 3052) and Al-Bayhaqi (9/205, no. 18511).

Ibahr Alskhar Musnad Bazaar, c 10/p. 259-260. ⁴

of his own life is a martyr; and he who dies on defense of his faith is a martyr, he who dies in defense of his family is a martyr."¹

Or for the defense of the State if one stood to torture its peaceful citizens, or to repel those who wanted to invade it, or to prevent the proposal of Jihad. The Almighty said:””And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.(191)””[Surat Al-Baqarah verse 191].

And Jihad in Islam is an obligation on who witnesses battle. The Almighty said:”” Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah . That is better for you, if you only knew.(41)””. [Surat At-Tawbah – The Repentance verse 41].

Secondly: If a non-Muslim State raided the lands of Islam, in this case a Jihad is an obligation on all Muslims, even women are called upon for Jihad even without the permission of their husbands while they are obligated to seek permission for Hajj. The son as well seeks Jihad in this case without the permission of his father and the slave without the permission of his guardian. The Almighty said:”” Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.(193) [Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him.(194)””[Surat Al-Baqarah – The Cow verse 193-194].

Third: To obey a Muslim ruler when Jihad for God is announced, but not for the ignorant beliefs or attacks on innocent people. The Messenger of Allah said:”Do not renegade as disbelievers after me by striking the neck of one another.”². And the Messenger of Allah said:””The one who fights for Allah’s word to become Superior, is striving in Allah’s Cause.”³.

Or if it is optional, meaning that if it is practiced by some, it is not obligatory on others. And the conditions are:

Almusnad Almutadali - Musnad Al-Hanbali, Ibn Hajar Askalany, Zuhair bin Nasser¹ Nasser, Dar Ibn katheer Al-Kalim al-Tayyib, Damascus, Beirut, 1st, 1993, vol. 2, p. 470
Providing Good Skills, vol. 3, p. 227, narrated by Abu Bakr Ibn Abi Shaybah.²

³ Almusnad Almutadali, Hanbali, c/7, p. 94.

First: If an injustice is practiced on a Muslim minority living in a non-Muslim country, such as displacement, killings, and persecution. The Almighty said:”” And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?””[Surat An-Nisa- The Women verse 75].

Secondly: Missionary Jihad. The Almighty said:”” Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah ." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him].””[Surat Ali-Imran – The Family of Imran verse 64].

And if they disregard the truth they should pay the Jizya or fight. The Almighty said:”” And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah . He is your protector; and excellent is the protector, and excellent is the helper.””[Surat Al-Haj – The Pilgrimage verse 78].

The Messenger of Allah said: “Shall I not inform you of the head of the matter, its pillar and its peak? The head of the matter is to bear witness that there is no deity but Allah and that Mohammed is his messenger. its pillar is the prayer and paying zakat, and its peak is jihad for the sake of Allah. I was ordered to fight until people performed prayer and provide zakat and the bear witness that there is no deity but Allah and that Mohammed is his messenger. If they do so then they will have safety for themselves and their families and their wealth”. He then said:”By whom holds Mohammed breath, no face pales, and no dusted foot deserves they stages of paradise after prayer imposed as Jihad for the sake of Allah, and nothing weights more in the balance as an animal given in the name of Allah, or carried on for the sake of Allah”¹.

We find that the conquest of many territories took place peacefully without any battles.

Al-Balathari narrates in his book titled **Territory Conquest** about a few peaceful conquests. For example the land of Busra, which was taken by Muslims peacefully in 13 A.H. with the condition that a dinar would be paid by every adult in addition to a certain amount of wheat, and Muslims would insure the protection of their lives, properties, honor, and children. And to pay tribute for their protection and defense².

Providing Good Skills c 5/p. 91. ¹

² Futuh Albuldan, Ahmad bin Yahya Balathuri, Omar Altabaa, The Knowledge Foundation, Beirut, 1987, p. 155.

In the same year; 13 A.H. Muslims conquered the land Horan by the Commander and companion Abu Obeida Al-Jarrah with the same terms as the conditions of Busra. In addition to the conquest of all the cities in Jordan at the hands of Commander Sharhabil Bin Hasna except for Tiberias that reached an agreement for equity in homes and churches¹.

Damascus opened its doors to Muslims in Muharram of the year 14 A.H. at the hands of Commander Abu Obeida Al-Jarrah on the equity in their homes and churches, and to pay the tribute².

When Abu Obeida completed the agreement in Damascus, it marched to Homs. Passing by Baalbek, its inhabitants asked for peace and protection, and security for themselves, their wealth, and their churches. They reached a written agreement which confirmed this. When he came to Homs its people asked for an agreement for 170 thousand dinars in exchange for peace³.

In 19 A.H. Mu'awiyah Ibn ABI Sufyaan conquered Caesaria with force after a seven year siege. Omar Bin Al Khattab wrote to Mu'aawiyah ordering him to keep track of what is left of Palestine, and he took Ashkelon peacefully after the Qayd⁴.

Ayaz Bin Ghanam took Al-Raka, Harran, Edessa, Nisibis, Miavarkin, Krkisia, and the Euphrates villages peacefully in 19 A.H.

And Cyprus was taken peacefully in 39 A.H. With agreement to pay 7,200 Dinars yearly⁵.

Habib Ben Muslima took several Armenian cities peacefully during the days of Uthman Ibn Affan⁶. Suleiman Bin Rabia took the city of Albilkan peacefully by guaranteeing the security and wealth of its people, and the required performance of tribute and abscence⁷,

¹ Futuh Albuldan, p. 158.

ibid., p. 165. ^v

ibid, p. 178. ^v

⁴ ibid, pp. 190.

⁵ ibid., p. 208.

ibid, p. 285. ^v

Futuh Albuldan, p. 285. ^v

and then Suleiman Bin Rabia came to Albahli in Daraa, and had the same agreement as with the people of Albilkan¹.

Amr Ibn al-Aas, opened the city Cyrenaica; in Libya; peacefully after agreeing with its people on a tribute amount of 13,000 Dinars².

Second: Women in Islam, and the other's point of view:

Abdullah bin Amr bin Al-Aas (May Allah be pleased with them) reported: Messenger of Allah said, "The world is but a (quick passing) enjoyment; and the best enjoyment of the world is a pious and virtuous woman"³

Islam encourages decent earnings and that there is no difference between men and women⁴

Since the era of Prophet hood and during revelation women's presence assumes primary importance. Women were actively involved and had contributions in building the Muslim community as approved by Sharea. They participated in the allegiance to the Prophet along with men, migrated, struggled, worked, traded, attended to the sick, manufactured, planted, sponsored the family and took care of the kids and the husband. The place of women in Islam was of great status due to her great contributions in enriching the scientific, intellectual, economic, industrial areas of Muslim life. Women emerged as Jurists, poets, novelists, and narrators for the Prophet's speeches. The first stages of Islamic history featured thousands of women who were outstanding in various branches of science Knowledge.

¹ ibid, p. 286.

² ibid., p. 314.

Sahih Muslim, Hadith No. 1467. "

⁴ Dr. Abdul Latif Al-Sheikh; Riyadh newspaper Saudi Arabia, on 9/11/2010, no. "15478," p. 7.



King Salman bin Abdul Aziz – May Allah protect him – supporting women’s rights and closely monitors their needs.

Women's employment is permitted depending on type and place, innocent mixing does not prevent her:

Islam honors men and women equally, and gave women what it gave the man. Islam gave sane women complete freedom; as he did the man; and the right to choose the business or profession which she wishes as long as it does not breach the laws of religion. She was also given the right to accept a marriage proposal or not, the right to accept or reject a suitor, and gave her the right to request dissolution of the marriage if she was not given her matrimonial rights or hated her husband for a certain reason. Allah SWT rejected preventing her from perusing any of her rights except due to a legitimate justification. She is equal to men in rights and duties, although there are some differences in certain costs or obligations between men and women, because of the characteristics that God distinguished men from women and vice versa. This is not a defect and not a reason to deny women's rights given to her by God; as men; to worship Him alone and build the Almighty’s Earth.

The mother of the believers; Khadija Bint Khuwaylid; is an example for women that fortified Islam with her wealth and wisdom:

There is not one notion in Islamic law preventing a women's work in trade or other respectable employment. The hard facts are that women in Islam were involved in trade while showing no squeamishness but dressed appropriately. They exercised all legitimate occupations during the time of the Prophet and while Revelation was descending, and

worked in several areas of medicine, education, business and the manufacturing industry. Women in the era of the Prophet were not marginalized or banned from performing their natural rights, as is the case recently¹.

The Islamic doctrine is directed equally towards both men and women explaining what is permitted and forbidden.

1-The Almighty said:”” O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent””[Surat An-Nisa – The Women verse 29]

2- The Almighty said:”” For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share(7).””[Surat An-Nisa – The Women verse 7]

3- The Almighty said:”” or men is a share of what they have earned, and for women is a share of what they have earned””[Surat An-Nisa – The Women verse 32].

4- The Almighty said:”” And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers””[Surat At-Tawbah – The Repentance verse 105].

5- The Almighty said:”” O you who have believed, fulfill [all] contracts.””[Surat Al-Maidah- The Table Spread verse 1].

6- The Almighty said:”” And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it.””[Surat Al-Baqarah – The Cow verse 282].

The Messenger of Allah said:”Both parties in a business transaction have a right of option (to annul it) so long as they are not separated ; and if they tell the truth and make everything clear, they will be blessed in their transaction, but if they conceal anything and lie, the blessing on their transaction will be blotted out” He then said:” Woman are counterpart of men”.

It was narrated from Abu Hurairah that the Messenger of Allah said:”Whoever agrees with a Muslim to cancel a transaction Allah will forgive his sins on the Day of Resurrection”.

Dr. Abdul Latif Al-Sheikh; Riyadh newspaper Saudi Arabia, on 9/11/2010, no. "15478," p. 7.

The Messenger of Allah said:” Muslims will be held to their conditions, except the conditions that make the lawful unlawful, or the unlawful lawful.” Narrated by Al-Tarmithi.

The texts of the Quran and Sunnah refers to both male and female, and spared no one in communication and guidance that shows and explains the straight path ¹.

And to care for women and protect them from abuse and vulgarity in order not to be up for grabs by the spoilers, domineers, and the ill-minded. Because Islamic law encourages work and descent earnings it does not prevent it from anyone, including men or women. It also did not leave people in chaos but put limits and controls to ensure and guarantee that everyone is obligated to behave morally. Since it is a complete set of fair principle, Islamic legislation did not leave any matter pertaining to men and women without showing the guidelines of God either through legislation and the book of Allah, by the Sunnah and practice of his Messenger, the consensus of the nation, or through other sources of legislation such as national interest and acclaim. These are some cases where women want to work and are allowed to do so in Islamic law²:

1-The first case:

If a women needs to work to earn a living and to fill her or her parents financial obligations or those of her family and has no other option or alternative to do so. But she is committed to Islamic guidelines, including:

- 1-Authorization by her guardian or husband.
- 2-The type work should not be forbidden, with no suspicion mixing or common retreat as it is prohibited
- 3-To work due to necessity and have legal earnings.
- 4-The work arise of a need for herself or the community.
- 5-Her employment should not come at the expense of her spouse or children.
- 6-The women must remain with her headscarves and should not appear to tempt or fascinate men, and have poise in her movements and speech.

¹ Dr. Abdul Latif Al-Sheikh; Riyadh newspaper Saudi Arabia, on 9/11/2010, no. "15478," p. 7.

² Dr. Abdul Latif Al-Sheikh; Riyadh newspaper Saudi Arabia, on 9/11/2010, no. "15478," p. 7.

7-Stay away from mistrusted and bad company, and fulfill her commitments of honesty and truthfulness.

8-Above all, be fearful of Allah in secret and public.

Women with these guidelines may engage in employment with no issues.

The Prophet said to Abu Musa and Muaath, peace be upon them:”Make ease and don’t impose hardships”¹

Narrated by Abu Saeed Bin Malik bin Sinan Al-Khudri may Allah be pleased with him that the Messenger of God said:”Do not be strict”.²

”What was excused becomes prohibited when the excuse is demised”³ and “Necessities permit Prohibitions”⁴

2. The second situation:

If a woman committed to Islamic guidelines mentioned above and did not find any other means of earning but has no need for income and may have excessive wealth. In this case, the exercise of her right in employment is disliked but allowed. Knowing that if one leaves something for the sake of Allah it is better for him. God said:”” And whoever fears Allah - He will make for him a way out(2) And will provide for him from where he does not expect(3)””[Surat At-Talaq – The Divorce verse 2-3].

Abi Kaab reported that the Messenger of Allah said:”No subjugate of Allah abandons a thing for the sake of Allah with being replaced by something much greater without realizing the source”

Sahl bin Muaath bin Anas reported that the Messenger of Allah said:”You never leave a thing in fear of Allah without being granted by Him much better” Narrated by Ahmed and Al-Buhayki.

3. The third situation:

If she desired work in a certain profession but unable to abide by the regulations of Islamic guidelines, then this employment is prohibited. The enabler also commits a sin and is forbidden to do so.

The best work done by women in correspondence with her nature is in her house, and for her husband and children, except having to work outside the home due to need or urgency

Sahih Bukhari Vol. VI pp. 65 & Sahh Muslim Vol III pp 1359¹

Sahih Ibn Majah; Vol II pp 784²

Al-Asyooti; Al-Ashbah Wal-Nathair pp 85³

Al-Barqaaty; The Rules of Fiqh pp. 89⁴

for society. The Almighty said:”” And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance.””[Surat Al-Ahzab – The Combined Forces verse 33]. This verse was addressed to the wives of the Prophet followed by the wives of the believers¹.

Among the many good and pure examples during the initial stages of Islam was the example of the mothers of the believers; Khadija Bint Khuwaylid, and other faithful women, who fortified Islam with her wealth and wisdom. No example of women working in trade was greater than that of Khadija Bint Khuwaylid who was from the ventured capitalists in Mecca. Her merchandise was sent to Damascus as other Quraish merchandise, she hired men to buy and sell her goods in exchange for a fee. Came out of these was the greatest man, with another one of her workers. She told him: I will give you twice what I give others. The Messenger of Allah accepted her offer and went to the market in Busra and sold the goods. He then bought others and double the profit. Khadija paid the Prophet double what they agreed on.²

In narrating the story of Kyla Um Bani Ammar, she said: the Prophet came to the Al Marwa. I had come on a stick so I sat and asked him, I said: O Messenger of God, I am a woman, I sell and buy, and sometimes want to buy a commodity, but I offer less than I want to take it. When I want to sell a product, I price it at more than I want to sell, and then lower the price until I am offered what I would accept. The Messenger of Allah said: Do not do so, if you want to buy something offer what you wish to purchase it for then buy or not, and if you want to sell something list you price then accept or deny”.³

Alshifaa Bint Abdullah Al-Adawiya, named Lyla, was one of the sanest female companions. Ibn Hajar said: She was one of the wisest women. The Messenger of God would visit her at her home. Omar Ibn Alkhatab sponsored her and favored her opinion and placed her charge of the market”.⁴

In addition Alshifaa; considered of the finest companions of the Prophet, there was another woman called Samraa Bnt Nuhiak who was managed accountants in the market.

It was narrated from Abu Yahya Bin Salim that he said:”I saw Samraa Bint Nuhiak wearing a thick armor and thick face Khimar holding a whip, preaching virtue and

¹ Dr. Abdul Latif Al-Sheikh; Riyadh newspaper Saudi Arabia, on 9/11/2010, no. "15478," p. 7.

In Recognition of the Companions, Vol 4/p.81. ⁵
Ibn Saad, The Grand Classes, Vol VIII pp. 240. Beirut 1410 ⁶
Alisaba Vol VIII pp.126 ⁷

preventing vice”.¹ According to Imam Ibn Abd al-Barr describing Alsamraa:”She lived during the time of the Messenger of Allah, and while passing through the market she would preach virtue and end vice, and would strike people with a whip”.² In the era of the Prophet, women acted as physicians and nurses, treated the ill and sick. Among them was of Asma Bint Umays Alshahrani Alkhtham and Alrabih Bint Mu'awwidh Bin Afra; who witnessed battle with the Prophet in some of his conquests to treat the injured; as well as Rafidah Ansari who had a tent next to the mosque and treated the wounded companions may, Allah be pleased with her, her treatment of Saad Bin Muaath is well known. There was also Um Umara Ansari who was related to Bint Kaab may Allah be pleased with her and she had great accomplishments in fighting during the battle of Badr, and also there was Um Selim and her participation in Hunayn and the battle f Badr with Aisha (RA).³

There are many statements about injustice to women and their rights in Islam, and also there are many of the suspicions raised by the enemies of Islam towards women, such as:

-Why Islam permits polygamy for men although this is detrimental to women, without allowing women to have multiple husbands? Isn't this unfair sexism?!

- Why Islam treats women as a commodity, allowing the husband to divorce her at will? Isn't this a cause of destruction for families and insulting to women? Why doesn't Islam allow a woman to divorce her husband; for equality also; as it allowed men?

-Why Islam differentiated between men and women in inheritance, and did not equate between them allowing the male to inherit twice the shares of the female?

-Why would you insist on women wearing the veil although she may be condemned, knowing that it does not correct her moral defects, as we have seen bad models from some of those who wear the Hijab?

-Why do Muslims enclose the women and they compel her to not work and hold different positions, and then you claim then equality?!

And other false propaganda spread by biased people who want to question the integrity of the true religion and its suitability to be the final heavenly religion delivered to mankind.

Before proceeding to refute those tendentious accusations, I would like to introduce a modicum history of women prior to Islam and her status in Judaism and Christianity. I say:

-They say that women are responsible for the sin of the first human:

Narrated by Al-Tabaraani in Al-Mu'jam Al-Kabeer (9/264) referencing Alalbany and Al-Haythami (9/264).

Ibn Abd Al-Barr, Al-Istiab Vol 4, pp. 1863
Ibid pp 7

The story of creation in the Bible says: God's created Adam and Eve and denied them the fruit from the forbidden tree. The snake tempted Eve to eat from the forbidden tree, who in turn convinced Adam to eat from it.

When God was upset with Adam for his doing, Adam blamed Eve and: “Adam said it's the woman who you made her with me, she gave me of the tree, I ate»¹. God said to the woman: "Increase over the fees make you pregnant. Pain bring forth children, and your man is your longing is there for you. He said to Adam: You listened to your wife and ate from the tree, where of I commanded you, saying: Don't eat them, cursed is the ground because of you. Tired you eat from it all the days of your life»²

Notwithstanding those views mentioned by biblical scholars about Genesis and its novels concerning Creation of the Heavens and Earth, and the first sin and what caused their expulsion from paradise, and the credibility of the Bible portrays women as responsible for the first sin, and the consequent misery on humans. **Women** are seen as the **demons of men**; this was why she was sentenced with double the punishment. In fact she was given a physical punishment resulting in the many complications of child birth and the pains of conception. And also a moral punishment by being subordinate to men. A man is not considered her partner, and is not his equal, but he is her master: «She will not be the equal of a man, but his temptation, he enslaves her to give birth to children»³.

That is the point of view of Judaism and later that of Christianity surrounding the story of Creation. This is their perception of women and their approach towards her. But, What about Islam?

I mentioned the story of Creation in the Qur'an in more than one topic, Allah said:”” And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers.(19) But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal(20) And he swore [by Allah] to them, "Indeed, I am to you from among the sincere advisors(21) So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?(22) They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."(23)””[Surat Al-Araf – The Heights verses 19-23].

Genesis, 3: 12. 1. ¹

Genesis, 3: 16-17 ²

Multiple Women and Status of Women in Judaism, Christianity and Islam: Ahmed ³
Abdul-Wahab: Cairo. Library, gift, I 1. 1989, p. 190-191.

The Quranic text does not say that Eve caused Adam's seduction and seduction of humans after him, but was fair and equitable towards women, stating that the devil is the one who tempted both Adam and Eve and they ate together from the forbidden tree, and then they ask for God's pardon and He forgave them.

As well, the verses did not distinguish between men and women, both are creations and subjugates of God, and there is no difference between them except with piety of God:”” O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted(13)””[Surat Al-Hujurat – The Rooms verse 13]. The mother's pregnancy and tiredness, and birth pains is reflected in the concept of Islam. The Qur'an reflects God's justice and that He does not punish people with the guilt of others:”” And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative””[Surat Fatir – The Originator verse 18].

A pressing question comes to mind: Female animals carry and give birth with many aches and pains, Could this be due to a sin committed by a female ancestor long ago? This is will of God with his Creation in order to give birth and have Earth inhabited with righteous people.

They say that women inherit the sin of Eve, which brings shame:

The Jewish and Christian doctrine did only portray Eve as the one who tempted Adam to eat from the cursed tree, it made every woman from the descendants of Eve an heir of Eve's fault. As a result she has low morals and it is not trust worthy. But they also consider that menstruation, pregnancy and childbirth, is an eternal punishment for Eve's sin. The old testament in the Bible states: "She found it more painful than death: a woman who is engaging and her heart and her limitations. The Righteous before God escape, but the faulty will be taken with it".¹

As we find in the Bible a Catholic: “There is no sin that can be compared to the sin of women, all sin is caused by women, because of women will die all»².

A Jewish rabbi exposed nine curses on women blaming her for the seduction of Adam and the fall from paradise: “On women, there are nine curses then death: menstruation, blood virginity, pains pregnancy, childbirth and the raising of children, and to cover her

Genis 7:26-28³

Ecclesiasticus 25 : 19,24 Leonard J. Swidler, Women in Judaism: the Status of Women in⁴
– 3Formative

Judaism (Metuchen, N.J: Scarecrow Press, 1976) p. 115.

head as if in mourning, pierce her ear like a slave, not to be trusted in testimony, and after all this death» .

And yet we see Orthodox Jews say in their prayers: "Thank Yhwh we were not created women, and women say: "Thank Yhwh that created us as he wills"¹.

It is well known in the Christian doctrine that Eve is responsible for sin and the sin of her husband who she seduced and the first Sin of all human beings. She is also responsible for the death of the son of God who sacrificed Jesus for the salvation of those humans from that sin committed by Eve.

The female descendants of Eve all; in the eyes of the Christian faith; share punishment as a result of Eve's guilt, and must be treated as a convict. Paul said in the New Testament: "Women should learn silence with humility. But, I'm not permitting women to learn and try to overshadow men but to be in silence, because Adam was a being first, then Eve, Adam was not seduced but the woman was seduced, in this was infringement"².

Some even went further as did Tertullian. He said addressing women: 'Do you know that each one of you is Eve, your punishment by God still continues to this day, sin also continues. And you are the door where the devil enters from, and you are the reason for the sin of the forbidden tree, and you are the first person who committed a sin, and you are who tempted Adam where the devil failed. You are responsible for destroying the relationship between Man and God, and because of your sin you killed the son of God'³.

Pastor Thomas Aquinas believes that women are useless, he said: "Women are not beneficial, men are born righteous and bequeath this to their male heirs, but women are subject to error since birth".

Finally the famous reformer Martin Luther sees no benefit to women but having children, he said about them: " If they tire or die, it doesn't matter. Let them die after birth, this is their purpose"⁴.

This is the opinion of Judaism and Christianity towards women, she is from their point of view guilty since antiquity, and should be treated through this demeaning perception.

being a Jewish -4Thena Kendath, "Memories of an Orthodox youth" in Susannah Heschel, ed. On ¹
Schocken Books, 1983), pp. 96-97: Feminist (New York

² 1 Timothy 2:11-14

Karen Armstrong, The Gospel According to Woman (London: Elm Tree Books, 1986) pp. 52-62. See also ³
Hunters, and Other -Nancy van Vuuren, The Subversion of Women as Practiced by Churches, Witch
Sexists (Philadelphia: Westminster Press) pp. 28-30

Women in Islam and Women in Jewish and Christian Doctrine Between Myth and ⁴
Truth: Sherif Abdel azeem. Association communication of Islam. P. 10.

We also believe that women in Judaism and Christianity are a source of shame since infancy. In this view if a woman gives birth to a male she remains unclean for seven days, but if the newborn is a female then she remains impure for twice that period, a period of two weeks. "And the Lord spoke unto Moses, saying: Tell the sons of Israel: If a woman got pregnant and gave birth to a male she be unclean seven days, and in the days of menses women are unclean. ... And then establishes thirty and three days in the blood purge... And if born a female she be unclean two weeks, then assess the sixty-six days in the blood of purification"¹.

The Catholic Gospel says clearly: "The birth of a female is a loss"², while praising the new born male and says: "A man who knows his son mentioned becomes envied of his enemies"³.

The female is a heavy burden for her parents, she's also a source of shame for her parents: "If your daughter is stubborn, beware that you might be the laugh of your enemies, and become a source of people chatter, and will bring you shame"⁴.

"You must be strict with the stubborn girl, otherwise she will take advantage of you good treatment to her and will persist in error. Be firm and do not wonder if she brought shame to you"⁵.

A Jewish rabbi encourages Jews to bare children, but at the same time shows a preference towards men: "It's better to just give birth to males, but female birth is evil", "Everyone is happy to deliver boys but they grieve for the delivery of girls", "When a male is born he generates peace on Earth, but when a female is delivered, it doesn't solve anything"⁶.

In observation of that view, we find no difference between that view and what prevailed among the Arabs before Islam. They buried females for fear of shame and destitution. The Quran launched a vicious campaign against them and their likes.

Leviticus 12: 1-5. ¹

² Ecclesiasticus 22 : 3

³ Ecclesiasticus 30: 3

⁴ Ecclesiasticus 42: 11

Ecclesiasticus 26: 10-11 °

⁶ Women in Islam Women in Judaism and Christianity Between Myth and Reality. Sherif Abdel-Moneim, p. 13, quoting: Swidler, op. cit., p. 140

The case is quite different in Islam. Women in Islam are synonymous with men and are treated as partners in this world, which men cannot dispense without in this life. Both have distinct and dependent roles and one woman cannot be punished for another's error. This was made clear in Quranic text and verses, including: "" And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward(195)""[Surat Ali-Imran – The Family of Imran verse 195].

The Almighty said: "" And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed""[Surat Al-Nisa – The Women verse 124]

The Almighty said: "" Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.(97)""[Surat Al-Nahl – The Bees verse 97].

The Almighty said: "" Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account.(40)""[Surat Ghafir – The Forgiver verse 40].

And the Almighty said: "" Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.(35)""[Surat Al-Ahzab – The Combined Forces verse 35].

And here is the Messenger of humanity proclaimed this loudly saying: "But women are sisters of men"¹. They complete men, and are treated well by the righteous and are mistreated by curs. Women are not only honored in Islam since inception, but considered a gift from God as is the male completely, and mentioned first in Quranic order. Delivering males and females, or not is a matter for the Almighty Creator: "" To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males.(49) Or He

Narrated by Ahmad in his Sahih, Hadith No. 26195; and Ibn Maajah, Hadith No. 612; ¹ and Abu Dawood Hadith No. 236.

makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.(50)'''[Surat Ash-Shuraa-The Consultation verses 49-50]

This gift also requires praise and thanks to the Lord, and this only comes with proper care and treatment for women. Wives, children both male and female, and grandchildren all deserve thanking God for this blessing.''' And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?(72)'''[Surat An-Nahl – The Bees verse 72].

The Quran went further in discrediting the enemies of women in every time and place:''' And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief.(58) He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.(59)'''[Surat An-Nahl – The Bees verse 58-59].

And Allah will disgrace them on the day of resurrection and punish them for murdering girls without guilt or reason.''' And when the girl [who was] buried alive is asked(8) For what sin she was killed(9)'''[Surat At-Takwir – The Overthrowing verses 8-9].

And he said:''' Those will have lost who killed their children in foolishness without knowledge and prohibited what Allah had provided for them, inventing untruth about Allah . They have gone astray and were not [rightly] guided.(140)'''[Surat Al-Anam – The Cattle verse 140].

They decide that women don't have the right to education:

A woman does not have the right to education according to the Torah, as well as to Jewish thought. It was said "It is better to burn the Torah than to have it read by a woman", and "The man has no right to teach his daughter the Torah"¹.

In the Apostle Paul's letter to the Corinthians: "Let you women fall silent in the churches, because they are not authorized to speak, but are also silent as says the law also. But if they want to learn anything, let them ask their husbands at home, because it is ugly for women to speak in Church"².

This text and the previous it restrict the freedom of women in education; they have no right to learn the Torah, as it is not their right to learn through the Church, the only way to access education is by her husband at home.

Women in Islam. Denise L. Carmody, p. 15. "Judaism". Arvind Sharma, ed., op. cit, p. 197. ¹
Corinthians 14: 34-35. ²

But Islam insisted since the beginning of the call to provide good education and knowledge for both men and women. As well as to slaves, free men, masters, and gentlemen alike. Moreover the Messenger of Allah singled out women and education in special texts that promote how Islam dictates educating Muslim women.

This is shown by the Prophets words:”Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward. (Another is) a believer from the people of the scriptures who has been a true believer and then he believes in the Prophet (Muhammad). Such a person will get a double reward. (The third is) a slave who observes Allah's Rights and Obligations and is sincere to his master.”¹

Muslim women would gather to hear the Prophet and pray in groups to learn from the prophet, and the Prophet made a special door for them in his mosque called The Women’s Door².

They say that a menstruating woman is profane and defiles what surrounds her:

Jewish texts and provisions portrayed women who are menstruation as being profane throughout the duration of her cycle, and also causes defile for what surrounds her:” If a woman has a torrent, and showers of blood in her flesh, then seven days she be foul. And he who touch be unclean until evening, and all she lie on is unclean, and all she sits on it is unclean, and he who touches what she sat on is nuclease and all of his clothes, wash them and bathe in water and be unclean until the evening, and all of the objects she sat on it washes his clothes and bathe with water, and be unclean until the evening. And if she slept with a man, he is unclean for seven days, every item they touch be unclean»³.

But it goes further by making the same provision on women injured or bleeding during non-estrous:”If blood flows many days in without Estrous time, or if it happened after it, then all those days of running she is unclean as if he was during Oestrous days. Each mattress she lies down on has the same property as it would have during her cycle“⁴.

¹ Sahih Al-Bukhari, Hadith No. (2849).

Prophet Polygamy. p. 272. [†]

³ Leviticus 15: 19-24.

⁴ Leviticus 15: 25-26.

Because of that perception attached to menstruating women, they were often denied and were avoid in any dealings. As well, they were sent to “The House of Impurity” throughout their menstrual period¹.

The woman's husband; during her menstrual cycle; was barred from the synagogue as he was also defiled from the soil that his wife walks on. A rabbi whose wife, daughter, or mother was menstruating would not be allowed to deliver the sermon in the synagogue²!!

Islam did not condemn the women during their menstrual cycles or passed harsh judgment. For it is the religion of humanity and respect. It is true that this period that affects women is in itself impure, but it does not mean that women are unclean in themselves, or unclean to surrounding objects. This fact is reflected in the Prophet's saying: “A Muslim is never impure”³.

The Qur'an describes women during menstruation, it says:”” And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves”” [Surat Al-Baqarah – The Cow verse 222]. Meaning that it is inconvenient ordering men to abstain from them, and does not meaning complete avoidance of women and abandonment as Arabs behaved before Islam, but avoid intercourse with them only as evident by the verse:”” And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves””. Then the Almighty follows this by saying:”” Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers”[Surat Al-Baqarah - The Cow verse 223].

And the best proof of this are the words of Maymouna; the Prophet's wife; may Allah be pleased with her, she said:”The Messenger of Allah would pray and while his feet touched me during menstruating, and his robe touched me”⁴.

¹ Women in Islam. p. 17, quoted: Swidler, op. cit., p. 137

Women in Islam. p. 17, quoted: Swidler, op. cit., p. 138²

³ Agreed: Al-Bukhari, Hadith No. 279; and Muslim, Hadith No. 371.

⁴ Agreed: Al-Bukhari, Hadith No. 372; and Muslim, Hadith No. 513.

Woman during their cycle are not impure in Islam. Nor do they defile what surrounds them. They exercise their lives normally but only avoid intercourse and some forms of worship during their menstrual period, such as: fasting, prayer, touching a Quran, and circumambulation.

This outlines the image of women in other religions except Islam, a grim and oppressive behavior to those created by the generosity of God which He equated with men, and made her a partner, a mother, and daughter. It is astonishing how man-made laws and beliefs lower her position although she was honored by the generosity of the Creator God!!

The following discussion is a refutation of the suspicions raised by the enemies of Islam about women and their role in Muslim society:

The first fallacy: Why Islam permits polygamy for men although this is detrimental to women and why women were not allowed to also have multiple husbands? Isn't this unfair sexism?!

The answer to this involves two aspects:

First: Islam was not the innovator of polygamy; Islam was revealed and polygamy had existed and was practiced by the Arabs. Polygamy was not defined by a specific number of wives or women, but the verses were soon revealed that limited the maximum number of wives to four women, He says: "" And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice](3)""[Surat An-Nisa – The Women verse 3].

Dahak and Al-Hassan said among others: The verse mirrored what was done in pre-Islamic times; that for a man to marry what he wills, but this verse limited it to four”.

There are also texts in the Bible that clearly indicate polygamy and recognition of it before the rise of Islam:

-“If a man saw two women: one lovely and the other hateful, and gave birth to his boys, the beloved and the hated...”¹.

-“Esau took his wives of the daughters of Canaan, Ada the daughter of Elon the Hittite, and Ehulebamat daughter of Sabon Hawi, and Basma daughter of Ismael's sister of Nbiot. Ada delivered Alyfaz to Esau, Basma delivered to him Raool, Ehulebamat delivered

Deuteronomy 21: 15. 2. ¹

Yaosh and Yalam and Kawrah. These are the sons of Esau who were born in the land of Canaan"¹.

-The Old Testament states that Dawood had many wives and slaves².

-It also explained how the father's estate is divided between the sons of multiple wives other excluding the mother³, and how a man was denied to marry his sister in law during his wife's life⁴.

-Also, Christ did not prohibit polygamy although it was euphoric in the Jewish community at that time. Father Hillman confirmed the fact that the Church in Rome banned polygamy to follow the footsteps of the Greco-Roman Church which allowed only one legitimate wife for the sake of adultery. He cites the words of St Augustine: "To follow in the present Roman habits, it is not allowed to marry a second woman"⁵.

Polygamy in Islam is not mandatory for each couple, but it is allowed for whom ever can facilitate it. It is also no secret and it is well known that the number of women in comparison to men is increasing every day, while the number of men has declined, and this is common in most societies of the world, so that some of the demographics of America reported that in the United States there are eight million women more than men.

This is normal if we bear in mind that the mortality rate of men in the world is much higher than women because of accidents, diseases resulting from the hard work they do, wars, and the dangers of living.

There is no doubt that the problem is demonstrated at the time of war, as happened, for example, after the second world war, when the number of women increased to become an awesome 7.300.000 more than men, of whom 3.3 million were widows. Some satisfied their desires in other neighboring countries, others offered themselves to the soldiers of the Allied troops. They established illegal relations with the U.S and British soldiers, who

¹ Composition, 36: 2-5. 3.

² Samuel 2, 5: 13. 4.

³ Deuteronomy 22: 7.

⁴ Leviticus 18: 18.

⁵ Women in Islam, p. 46-47, quoting: Ibid., p. 17

paid for their pleasure with cigarettes, chocolate and bread. Then mixed races and genealogies appeared with a significant increase of illegitimate children, who were estimated to be about 50 million in parts of Western and Eastern Europe¹.

And here the question arises, which is addressed to all the sound instinctive minds: Which is more decent to that creature that was created and honored by God from above the seven heavens: Is it better to become a consumer commodity for some money where she practices adultery with and have relations with multiple partner, or accept to become second wife to a man who can her with full responsibility? Which is a flagrant violation of women's rights: To accept and become a second wife to her husband, or commit adultery according to the religion of the Roman Empire?!

The problem of the increasing number of women in most societies in the world is one of those condition allowing men to have more than one wife. That, in addition to a medical condition preventing men from their legitimate matrimonial rights and which prevents women from supplying the desires of their husband for a prolonged period of time, which could be intolerable by many men, or in case where women are deemed infertile and cannot conceive.

Also there are widows whose husbands have passed away, as well as divorced women who have no breadwinner, or women who have advanced in age and have no living relatives. Women in these situations are all in need of the moral and material assistance as well. The availability of money is not the solution in many cases, they also need a guardian, particularly if one is divorced or is widowed at a young age. As well, women need someone to share responsibility for the upbringing of children and young people.

Secondly: is the question asked by biased people: Why doesn't allow polyandry for women, as polygamy is allowed for men?

The fact is well known instinctively, as by nature this matter is rejected by all the sane humans, both male and female. A woman by her innate nature cannot share herself with more than one man at the same time. And even if it were acceptable, that that leads naturally to the confusion in genealogy, and there would discrepancy in fatherhood and a need to prove appropriate paternity. Struggles would erupt in attempts to uphold the smarter and more powerful or certain sexes, and repudiating any other children.

Islam was wise to select clear time periods for women, then marry when this period is over to ensure that there is no mixing between lineages. And made women wait until three menstrual cycles passed before she re-marries, Allah said:”” Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah

Responses of Muslim scholars to the Suspicions of Atheists and Orientalists: Mohamed ' Yassin. Cairo: Library of the Faith, I 2. 2009. pp. 141; and Women in Islam, p. 49

has created in their wombs if they believe in Allah and the Last Day.””[Surat Al-Baqarah – The Cow verse 228]. But a woman whose husband has died, God implemented that a period of four months and ten days must pass before she re-marries, the Almighty said:”” And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days].””[Surat Al-Baqarah – The Cow verse 234].

The second fallacy: Why Islam treats women as a commodity, allowing the husband to divorce her at will? Doesn’t this cause the destruction of homes, the displacement of children and is insulting to women? Why does Islam prevent women from initiating divorce; and for equality purposes shouldn’t she also have that right accordingly?

The answer to this fallacy also includes two aspects:¹

First: Islam placed basis and foundations for marriage including love and compassion, the Almighty said:”” And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought(21)””[Surat Ar-Rum – The Romans verse 21]. And Allah requested through the Quran and the practice of the Holy Prophet to have good relationships between men and women, Allah said about women:”” And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good””[Surat An-Nisa – The Women verse 19]. Allah ordered women to keep their husbands pleased and avert what they hate, the Almighty said:”” And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their head covers over their chests and not expose their adornment except to their husbands””[Surat An-Nur-The Light verse 31], He also said:”” So righteous women are devoutly obedient, guarding in [the husband’s] absence what Allah would have them guard””[Surat An-Nisa – The Women verse 34].

The Qur’an also instructed a man not to divorce his wife for a character he disliked in her:”” For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.””[Surat An-Nisa – The Women verse 19]. Requesting from the husband as well as implementing selected steps in attempts to resolve differences. The Almighty said:””But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.””[Surat An-Nisa – The

Identifying this time period is of the scientific miracles present in the Holy Quran. ¹ Modern science has proven that a man’s sperm leaves a print inside the uterus that is not removed unless three menstrual cycles have passed. Whereas a woman who has lost her husband due to death this print is not removed unless 118 days have passed due to depression and distress experienced by her. See: Feedback from Scholars on Suspicions of Atheists, p. 142.

Women verse 34]. The first step is to discuss the matter verbally in attempts to resolved differences between spouses. If this did not improve the situation, the husband resorts to the second step, abandonment in the bed. Abandoning bedding here does not mean that a man would forsake his spouse and dependents, but means to avoid intercourse with the intent to reform, not to cause more problems. The Messenger of Allah was asked: “What are the right of the woman over her husband?” He said: “That he should feed her as he feeds himself and clothe her as he clothes himself; he should not strike her on the face nor disfigure her, and he should not abandon her except in the house (as a form of discipline).”¹

If this does not resolve that matter, the man would follow the third step which is to strike lightly, the Messenger of Allah said:” Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner.”²

Islam didn't permit divorce and separation between husband and wife after the failure of these three steps, but requires finding another path for reform before seeking divorce, God said:”” And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things].(35)””[Surat An-Nisa – The Women verse 35].

Then come after all attempts did not resolve the differences, divorce is allowed but is portrayed by the Messenger of humanity as the most hated of Halal to God. Narrated by Ibn Umar:”The most hated Halal to God is divorce”³.

Divorce in Islam is therefore is not just a word spoken by the husband without care, but is proceeded with several restrictions and steps that should be exhausted first, and the husband is bound by several obligations and duties towards his divorced wife. Divorce may be the only solution between the couple due to many complications, God says:”” But if they separate [by divorce], Allah will enrich each [of them] from His abundance. And ever is Allah Encompassing and Wise.(130)””[Surat An-Nisa – The Women verse 130].

Al-Sunan al-Kubra of Al-Bayhaqi, Hadith No. 15123. ¹
Sahih Muslim, Hadith No. 3009. ²

³ Narrated by Abu Dawood in his Sunan, Hadith No. 2178; and Ibn Maajah in his Sunan, Hadith No. 2018, and rate as Correct by Al-Haakim Fil-Mustadrak, Hadith No. 2794.

Islam allows and even encourages divorced women to remarry after divorce; in addition to the divorced spouse; urging him to re-marry after his divorce.

The Bible however convicts the divorced woman with adultery, also judges by adultery whomever marries her:

-“It was said: He who divorces his wife shall give her a divorce note. And I tell you: That he divorced his wife only makes her fall into adultery, unfaithfulness, and he who marries a divorcee commits adultery”¹.

-“He who divorced his wife and married another, commits adultery. And she who divorced her husband and married another commits adultery”².

-“He who divorces his wife and marries another commits adultery, and whoever marries a divorcee commits adultery»³.

Christianity prohibited divorce between spouses, and sentenced both to adultery; as discussed; in case either remarries. Judaism on the other hand, permits divorce easily, the Old Testament states: ““Suppose a man marries a woman and later decides that he doesn't want her, because he finds something about her that he doesn't like.^[a] So he writes out divorce papers, gives them to her, and sends her away from his home.² Then suppose she marries another man,³ and he also decides that he doesn't want her, so he also writes out divorce papers, gives them to her, and sends her away from his home. Or suppose her second husband dies.⁴ In either case, her first husband is not to marry her again; he is to consider her defiled. If he married her again, it would be offensive to the LORD. You are not to commit such a terrible sin in the land that the LORD your God is giving you”⁴.

The Talmud elaborates the differences in the Jewish communities about divorce. Follower of Shammai gives no right for a man to divorce his wife unless she is promiscuous. Whereas follower of Hillel believe that a man can divorce his wife as he pleases, even if she only spoiled a meal. Rabbi Akiba says:” A man can divorce his wife simply because he found a more beautiful woman⁵.

The second aspect to answer the question: "Why does Islam prevent a women from divorcing her husband accordingly for equality purposes?

Matthew 5: 31-32. ¹

Mark 10: 11-12. 2. ²

³ Luke 16: 18

Deuteronomy 24: 1-4. ⁴

⁵ Women in Islam, p. 31, quoted: The Talmud Gittin 90 a-b.

This question is driven by ignorance and lack of sufficient knowledge of the decency of Islam. Islam is a welcoming religion providing happiness to mankind from misery. Islam did not condemn a divorced of adultery if she re-marries another man after a divorce as stipulated in their Holy book. The matter of adultery after divorce makes a woman uncomfortable with requesting divorce regardless of her conditions.

Islam on the other hand has permitted a woman to seek divorce from her husband when their life as spouses becomes impossible. The verse itself which allows a man to divorce his wife also allows a woman to seek Khula; or separation. God Almighty says:”” But if you fear that they will not keep [within] the limits of Allah , then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah , so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.””[Surat Al-Baqarah – The Cow verse 229].

Scholars define Khula; or separation; as a resolution of marriage between the spouses where the woman pays her husband, using particular phrases¹.

According to the books of Sunnah that Jameela Bint Abi bin Salool, the wife of Thabit bin Qais came to the Prophet and said, "O Allah's Apostle! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in un-Islamic manner (if I remain with him)." On that Allah's Apostle said (to her), "Will you give back the garden which your husband has given you (as Mahr)?" She said, "Yes." Then the Prophet said to Thabit, "O Thabit! Accept your garden, and divorce her once”.²

The Quranic text and what its’ allowance for women to seek divorce and separation, as well as the statements of the Messenger of God makes it clear that Islam did not prevent a woman from seeking divorce from her husband if this is the only solution for them, but at the same time Islam does not allow her to request divorce without a legitimate reason that cannot be resolved, such as if her husband cannot satisfy her sexual needs, or if she suffers verbal and physical abuse, or if he cannot meet his financial obligations towards herIn addition to other causes that cannot be resolved between the couple.

¹ Doctrine of the Facilitator. Selected scholars. Medina: King Fahd Complex, 1424. P.O. Box 310.

Sahih Bukhari, Hadith No. 4871: What is meant by the saying: “I hate Disbelief”, ’ namely: Matters that lead a fall into the causes of disbelief and infidelity of the husband.

But Islam warns women from seeking divorce without a legitimate reason. The Messenger of Allah said:” If any woman asks her husband for divorce without some strong reason, the odor of Paradise will be forbidden to her”.¹

In summary: Islam allowed polygamy for many recognized reasons by the Creator, and at the same time rejected the polyandry, in order to preserve the dignity of women first, and secondly to avoid mixing between genealogy and lineages. And made divorce and marital separation the most hated Halal to Allah But permitted the couple to do so if there is no other solution. Islam did not limit the options of the spouses after their divorce but allowed each to marry again.”” But if they separate [by divorce], Allah will enrich each [of them] from His abundance. And ever is Allah Encompassing and Wise.(130)””[Surat An-Nisa – The Women, verse 130]. And did not sentence whomever re-marries as adulterers as the Bible did.

Third Fallacy: Why did Islam differentiated between men and women in inheritance and did not equate between them, but gave the male double the inheritance rights of the female?

-The answer to that is that Islam came to uphold and raise women's rights and initiated her financial independence. It thus differs from the previous practices and customs:

Rabbi Epstein clarifies the provisions of women’s inheritance in the Bible. He says: “Since the revelation of the Bible women; both wife and daughter; do not have the right to inheritance, the women are part of this inheritance and are not entitled to inherit, like slave. While follower of the Moussaoui sect allowed girls to inherit if there weren’t any male heirs, but the wife does not inherit in this case”².

As was the case for women prior to the arrival of Islam, a woman was prevented from inheritance but was herself inherited as if she were chattel. When her husband died, one of the relatives who was entitled to inherit the deceased belongings, and throw his gown on her and she would become his inheritance, and owned by him. Ibn Abbas said: “If a man had died an heir would throw his robe on the woman and kept her for himself. If she was beautiful he would wed her, but if she was not then he would hold her captive until she dies, then would inherit her belongings”. He also said:”And also the men of the city

¹ Al-Sunan al-Kubra. Al-Bayhaqi, Hadith No. 15258. Narrated as well by Ahmad, Abu Dawood, Al-Tirmidhi, Ibn Majah, Ibn Al-Jaarood, and Abu Yaala.

Yathrib, if someone passed an heir would throw a piece of cloth on the woman left behind and would inherit her. And would hold her prisoner until a ransom is paid”¹.

The Quran came and abolished this practice, and warned the faithful of those bad habits:”” O you who have believed, it is not lawful for you to inherit women by compulsion. “”[Surat An-Nisa – The Women verse 19].

Islam also recognized women's right to inheritance in several places of the Quran, including:”” For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share.(7)””[Surat An-Nisa – The Women verse 7].

Ibn Jubayr and Qutaadah said:”Inheritance among disbelievers was for adult men only, women and children could not inherit anything, then Allah revealed the verse”².

The Mother, wife, daughter, and sister had all their full share of inheritance. Allah explained in the Qur'an how the inheritance is to be divided fairly in Surat An-Nisa, and particularly in the verses (7, 11, 12, and 176).

As for the claims of injustice in Allah’s saying:”” Allah instructs you concerning your children: for the male, what is equal to the share of two females.(11)””[Surat An-Nisa – The Women verse 11].

He who reads this verse without putting in mind other obligations of the man, it would seem to him that the rule is unfair. But the Almighty God is much greater and sanctified to be unjust to humans who He created by His own hands, and made them successors on Earth.

Women were and will always be mothers, wives, daughters, and sister, which in all cases is not responsible for any expenses even to herself but is all the responsibility of her guardian. And a man will always be a father, husband, brother, and son. In all cases he holds the full responsibility for financing the women. A man is obligated to give his wife a Mahr, and the wife has the right to spend it however she pleases as it is her right and her guardian is not entitled to use it, and her husband is not entitled to recover it from her, unless she wanted to give her husband part of it as charity. The Almighty said:”” And give the women [upon marriage] their [bridal] gifts graciously. But if they give up

¹ Durr Al-Manthoor. Jalal Al-Din Al-Suyuti: Abdullah Bin Abdul Mohsin Al-Turki. Cairo-Dar Hajr, I 1. 2003.4 c, P.O. Box 286, 287.

willingly to you anything of it, then take it in satisfaction and ease.(4)'''[Surat An-Nisa – The Women verse 4].

Then if I had women becomes divorced, she is entitled the Mahr Muwajjal if it had not been taken, in addition to the divorcee expense, and the expense of pleasure, in addition to the furniture.

Besides the fully responsibility given to men of expenditure, he is also required of commissioning things not required for women; he is obligated, to seek trade, seek knowledge, and Jihad for God. This makes him in need of more money than women¹.

Fourth Fallacy: Why would you insist on women's to wear the veil, knowing that this does not prevent her from pursuing vice? As we have seen bad role models from women who wear the Hijab.

Hijab in Islam is regarded as one of the preventive measures undertaken to prevent desires between men and women. In linguistics it means “denial” to access or in other words a blockage. And a woman wearing a Hijab means linguistically a blocked woman or veiled woman². Religion describes it as a veil that covers the body which is not transparent, and does not reveal what it covers. Or is described as preserving Muslim women from the looks from men who are not allowed to see her³. The Almighty said:''' And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their head covers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.(31)'''[Surat An-Nur – The Light verse 31].

Many common Westerners believe that the veil was coined by Islam, and that it did not exist in the Arabic Peninsula or in any other place. This is a wrong perception. If we look at the Covenants; both ancient and modern; and the statements of Jewish Rabbis, tells us

Feedback from Scholars on Suspicions of Atheists, pp. 147-148. '

² Lisaan Al-Arab. Ibn Mandor, The Arab Heritage House, Beirut, I 3, 1999.

³ Evidence of the Veil. Mohammed Ismail Al-Muqadam. Cairo; Dar Al Iman, 2002. P. 76.

that the Hijab was known among the Hebrews, from the days of Abraham until the advent of Christianity:

-“Rebekah also looked up and saw Isaac. She got down from her camel ⁶⁵ and asked the servant, “Who is that man in the field coming to meet us?” “He is my master,” the servant answered. So she took her veil and covered herself ^{“1}.

-“When Tamar was told, “Your father-in-law is on his way to Timnah to shear his sheep,” ¹⁴ she took off her widow’s clothes, covered herself with a veil to disguise herself, and then sat down at the entrance to Enaim, which is on the road to Timnah. For she saw that, though Shelah had now grown up, she had not been given to him as his wife.”².

-In Isaiah, God punished the daughters of Zion due to their seduction when wearing bracelets on their anklets by removing their decorative braids, rings, bracelets, and shaving their hair and wearing veils³.

-In Paul's letter to the Corinthians he wrote: “³ But I want you to understand that the head of every man is Christ, the head of a wife ^[a] is her husband, and the head of Christ is God. ⁴ Every man who prays or prophesies with his head covered dishonors his head, ⁵ but every wife ^[b] who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. ⁶ For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head”⁴. He says elsewhere: “Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered”⁵.

- Rabbi Dr. Minakhim M. Brayer, Professor of biblical studies at the University of Baladechih, points out in his book Jewish Women in the Rabbinical Sciences: “Jewish

Genesis 24: 64-65. ¹

² Genesis 38: 13.14.

³ Isaiah 3: 16-26.

Corinthians 11: 3-6. ⁴

⁵ Corinthians 11: 13.

woman used to go out, taking cover on her head, which sometimes covers the entire face except for one eye»¹.

Arab women wore Hijab and cover the face before Islam; although revealing the face was the practice of most Arab girls then; and there are many evident cases:

During the second war of Fijjar, a conflict erupted caused by some young men from Quraish and Kenana. A woman from Bani Amer Bin Sa'sa was in the market of Ukath. The young men wanted her to uncover her face and take off her veil, she then screamed in anger: "Oh the clan of Amer", and the young men called on Quraish, then cohered in fighting².

It was narrated that the wife of Alnuuman passed by Alnabigha Althoubiani (The Zabian Poet); one of the stallions of pre-Islamic poetry; and her veil fell off. She then covered her face with her arms, bent to the ground and lifted her veil. And Alnuuman; at that time; request from Zabian to describe the incident in a poem.³

As we have shown, the women's veil was not an Islamic innovation, but was present in Jewish and Christian scripture, and was among the Arabs before the time of Islam. But its meaning in Islam and its purpose is fundamentally different than that in Judaism and Christianity. The Hijab in Islam, unlike Christian belief, is not a sign of the power of men over women or her subjugate to him. It is also contrary to the Jewish faith as it is not a sign of belonging to a certain class. It is a guide to chastity and dignity to protect all Muslim women from all evil: "" O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.(59)""[Surat Al-Ahzab – The Combined Forces verse 59]. Islam is committed to the protection of women and the protection of her reputation, and the penalties for whom attempts to ruin a woman's reputation are severe: "" And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient(4)""[Surat An-Nur – The Light verse 4]. And the Almighty said: "" Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world

Women in Islam, p. 54. Quoting: Menachem M. Brayer, The Jewish Woman in Rabbinic Literature: A Psychosocial Perspective (Hoboken, N.J: KtavPublishing House, 1986), p. 239.

² Detailed History of the Arabs before Islam. Jawad Ali. Beirut: Arab Thought House. Vol II. 1993. c 5, p. 381.

³ Evidence of the Veil, pp. 88-89.

and the Hereafter; and they will have a great punishment(23)'''[Surat An-Nur – The Light verse 23].

The rhetoric claimed by the enemies of Islam, that there are women who wear the Hijab and behave in contrary to Islamic morality. This is not a defect in the veil but also rather in that woman who claimed religion and chastity. As Islam orders women to wear a veil, it orders them to behave with morals and dignity, it teaches ethics and the religion from within, under the veil before wearing the veil. The Almighty said:''' But the clothing of righteousness - that is best'''[Surat Al-Araf – The Heights verse 26] until they reach the highest forms of purity and moral perfection, before they wear headscarves. To a point that if they abandoned one without the other it would be like walking on one limb, or flying with one wing¹.

It is well known that all support the rule and they do not deny it.

As alleged by some, that true chastity of a girl is inherent in itself, and not by a cover cast on her body. And that there are many veiled woman of a promiscuous behavior, and there are a number of women who reveal the hair and expose the face and is of very moral behavior!

There is some truth to this, but hides some malicious intention which leads to adornments and nudity. The Hijab alone is not sufficient enough for the purity of the one who wears it, but requires the purity of soul and body too.

Dr. Mohammed Saeed Al Bouti says about this matter:'''That's true. Clothes do not control women if chastity is missing and does not create a moral alignment when it is absent. A promiscuous woman might wear it to appear moral. Who said that Allah allegedly initiated the veil to cover the woman's body and it would create purity in them, chastity, or morality? Who alleged that disregarding the veil is a declaration of degenerate immorality and a reason of defilement with men?

God imposed the veil with the purpose of preserving the chastity of men who might fall under their gaze, not to preserve the chastity from the eyes that see her! As she participates with them often in these benefits, the benefit of that is greatest and gravest. Would a sane person use the inverted argument that a woman is to stand out naked in front of all men as long as they are confident of her morality and uprightness?!². Would you believe this?

The Fifth Fallacy: Why does Islam put limitations on women and they compel her not to pursue employment and hold different positions, and then claims equality?!

Evidence of the Veil, pp. 88-89. ¹
To Every Girl Who Believes in Allah. Muhammad Sa'id Al-Bouti. Damascus: Maktabat ²
Al-Farabi, 4th floor. 1975. pp. 97-98.

-As a start we should clarify what is meant by employment and why a human works? It is every effort to meet the needs of food, drink, clothing, housing, etc. The wisdom of the legality of employment is the collection of human needs of sustenance. If one is able to accomplish this through righteous employment than it is permitted. He may work for increased gain and may not work; if he chooses; when he has enough to meet the demands and requirements of life¹.

As mentioned earlier, women are guaranteed the expenses of living in all circumstances. Her and her children are provided for by her husband, whether poor or rich. If she is not married, the father is responsible for her expenses. If she does not have a father then her brother covers the required expenses. Employment is permissible for a women if she doesn't have any one to spend on her.

But we should keep in mind and not be losing sight of what is important. If we agree that it is the right of women to seek employment because her husband, father, brother, or son cannot support her than other duties should not be ignored because employment is permissible. The duties of women are to fulfill marital obligations that must be met, as well as do housework and attend to the affairs of her children and provide them the best education and upbringing to be an effective member in building the community. There is no doubt that all these duties do not denigrate or diminish the value and role of women in society as they require great effort and much time, and a woman might not find enough time to work on other things.

Islam did not prevent women from working outside the home, but at the same time provides a comparison between two things: what is permissible - work, and what her duties are - to complete her spousal duties towards her husband and her maternal duties towards her children.

On the other hand we should acknowledge that the employment may be constrained by the psychological and physiological composition of women are if she were to work outside the home. Women's menstrual cycles, pregnancy, and birth proves to us that employed women working outside the home become disruptive to her original duties and obligations, as it collides with her innate physiological composition:

-During menstruation, for example, women are subjected to severe pain:

A. Most women have pains in the lower back and lower abdomen.

¹ Details in the Provisions of The women and the Muslim House in Islamic Law. Abdel Karim Zidan. Beirut: Message Foundation, I 1. 1993.4 c, p. 265

B-Most have feelings of depression and malaise during menstruation, and women are usually in a volatile mood, and the mental and intellectual state is at its lowest level.

C-Some women are plagued by migraine headaches at the beginning of menstruation, and suffer from excruciating pain, accompanied by blurred vision.

D-Many women during the menstrual period have a state of solitude and serenity, because this is a time where bleeding happens at the bottom of the womb, and women suffer from anemia that results from this bleeding.

E-The Endocrine also changes, It releases less of the vitally important hormones to the body, and this results in decreased blood pressure and lower pulse. This results in dizziness, laziness, and apathy during menstruation for many women.

-During pregnancy, puerperium, and breastfeeding women need special care, since her physiology changes during pregnancy with nausea and vomiting. The mother gives the fetus all necessary nutrients, which extracts all the necessary materials to build its body and growth, leaving the mother as a ghost and in some cases suffering from osteomalacia, vitamin deficiencies, and anemia.

The mother usually becomes disturbed psychologically, and often has feelings of anxiety and depression; and must be surrounded by an atmosphere of compassion and be separated from the causes of her emotional vulnerability, and is advised to avoid stress. Doctors urged mothers to breastfeed their children as long as possible, as in most cases breast feeding doesn't exceed six months as a result of the hardships of human life in our times¹.

As I said, this does not mean at all that we underestimate the value and role of women in building the family. As her role is building an atmosphere of love and compassion, enclosed with building family ties and morals, and building the proper accommodation referred to in God's saying: "" And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. ""[Surat Ar-Rum – The Romans verse 21]. I also say that this role alone is a source of honor and pride. It is the nest that puts the husband at ease after a long day of work, and a his motivation to continue working. For employed women, if this peaceful place doesn't become absent, it weakens significantly.

With the exception of women who do not have any one to support them, such as a widow who does not anyone to support her or her children and others in similar situations. In this case, women may go out to work and seek employment, to be able to purchase essential

Women Between the Age of Ignorance and Islam. Muhammad Al-Nasir, and Khawla ' Darwish, pp. 225-226.

food, beverages, clothing, housing and so on. But the religious obligations and regulations must be met. The religious regulations permit prohibitions when needed. The West recognizes the drawbacks resulting from the employment of Western women and the abandonment of her initial role as a housewife, and some of their thinkers wish that they lived in Muslim Arab society which sanctifies marriage and a women's rightful place:

-Samuel Smiles who is one of the pillars of English Renaissance says: "The system whereby the employment of women in factories, regardless of the positive effects on the country's wealth, the result was disruptive to home life, because the structure of the Home, was attacked and this undermined the foundations of family and social ties. It denied the wife from her husband and children and relatives and she became particularly an unmoral women. The real post of women is doing house chores, such as: House work, raising her children and being responsible for their livelihoods, economy with home requirements. The manufacturing plants replace these duties in which homes became houses, and kids grow up on education and in the corners of neglect, even the candle of love burns out. Women's historical role as being a loving wife changed, and she became his colleague at work and hardship, and was exposed to the negative effects that wipe out the moral and intellectual humility owned by women and required to save virtue"¹.

-The famous writer Anna Rowrd says:"To have our daughters work as servants or close to that is better than have them at the plants where the girl becomes contaminated with the dross that will luster her life forever. Only if our country was as a Muslim country, where modesty and chastity and purity robe maid and slave, they live in comfort and luxury with a richer life, and were treated as the children of the House, and are not affected by the negative symptoms. Yes, it is a shame for the English country to make their daughters, for example, frequently mix with the vices of men. Why don't we seek what agrees with the natural innate of girls, to do work at home, leaving the work men to men to preserve their honor?!"².

The philosopher Brad Landers says:"The family dissolved when women entered the workforce in general, and the test showed that women rebelled against the tradition of

Women Between Fiqh and Law. Dr. Mustafa Al-Sibai. Beirut: The Islamic Office. P. ' 202.

² Women Between Fiqh and Law. Dr. Mustafa Al-Sibai. Beirut: The Islamic Office p. 178.

familiar morality and refuses to remain faithful to one man if they are economically liberated”¹.

Despite all that, this is not inconsistent with the existence of models and female figures highlighting science, politics, and governance in various Islamic times, rarely found in Western societies:

A reader of books and biographies of scientists finds that many of them had taken scientific information from Muslim female scientists that filled Earth with knowledge; such as:

-Fakhr Al-Nisa Shahda Bint Ahmed bin Faraj Aldniorih (d. 574 A.H.): A religious noble scientist and writer. She was educated by the scholars of the era in Baghdad. And from her writings were educated all of Ibn Al-Jawzi, Ali Bin Hibat Allah El-Shafei, and Abdul Latif bin Mohammed Altaaoizei, and Abdul Rahman bin Ibrahim al-Maqdisi among others².

-Habiba bin Abdul Rahman bin Mohammed of Jerusalem (d. 733 A.H.): She wrote the biographies of the scholars of her time. Many scholars learned from her including Imam Al-Hafiz Shams al-Din Muhammad Ibn Ahmad Althahabi, and referenced her in its dictionary (The Dictionary of Great Scholars). And learning from her was the great historian Salah al-Din Khalil Bin Abyk Al-Safadi and referenced her in its dictionary (The Greats of the Era). She came from a learned family, Althahabi did not only learn from her sisters who were also scientists named Khadija and Zeinab. He said: “I read from Habiba, Khadija, and Zeinab, the daughters of Abdel Rahman.....”³.

-Aisha Bint Yousef Bin Ahmed Albaonah of Damascus (d. 922 A.H.): A great scientist and poet. She was approved in Cairo to issue fatwas and teaching, and then practiced professional writing and authored a wide range of literature and poetry books. From her writings: (A Diver in the Sea of Wonders and Properties), and (Invisible Signals in the High Floors), which is a ballad summarizing (Ageing Homes) by Alheroi,

¹ Women Between Fiqh and Law. Dr. Mustafa Al-Sibai. Beirut: The Islamic Office, p. 179.

Dominant Women in the Arab and Islamic World. Omar Rada Kahala. Beirut: Message Foundation. Vol. II, pp. 309-312. 3.

³ Glossary Great Elders. Althahabi: Mohamed Habib's, Sadik Library, Taif, 1st, 1988, 1: 219; Notables Era 2: 180-181.

and another which summarizes (An opinion in the Beloved Iconic Intercessor) written by Alskhaui. Among other books and poems¹.

In the area of politics and Government and administrative positions had quite a few prominent female characters that had a significant impact on the Muslim community then. Among these were:

-Alkhyzaran Bint Atta, the wife of the Abbasid Caliph Al-Mahdi (d. 173 A.H): She is considered one of the first women who effected Government. She had influence over her husband and made her sons Musa and Harun the Crown Prince's to the Crown one after the other, the first was in the year of 160A.H, and the second was in 166 A.H. The larger role emerged after the death of her husband in 169 A.H, particularly because her sons had been away from Baghdad. She met with Ministers and ordered them to spend excessively on the army to ensure loyalty to the Crown, until the return of the Caliph to the capital².

-Sitt Bint Alaziz Billah Fatimid (d. 415 A.H): An influential character in the acts of the Sultan, politics, and law. She was able to manage the Affairs of the Fatimid Empire four years (411, 415 A.H) on behalf of her nephew Zahir, the son of her brother Alhakim Biamr Allah, who she was accused of murdering³.

-Dayfat Khatoon Bint Almalik Aladil (d. 640 A.H): An opinionated and beautiful woman. She was wed to King Zaher Ghazi Bin Salah al-Din Yusuf (Ruler of Aleppo), after the death of her sister Malika. King Zaher passed away in 613 A.H, and her son King Alaziz Mohammed took the crown. When her son died in 634 A.H. Khatoon ruled Aleppo until King Nasser Yousef Bin Al-Aziz Mohammed reached maturity, after she orchestrated governance to the best measure⁴.

-Bint Al-Shehab Ahmed bin Seraj, known as Ibn Al-Hanafi the doctor (d 11 A.H): Referenced by Almuhabbi but did not mention her name in her father's translation of Ibn Al-Hanafi (d. 1036 A.H), who died as the Chief of Medicine in Dar Al-Shifa Al

¹ Dominant Women in the Arab and Islamic World Vol. III, pp. 196-197.

The Full History. Ibn Al-Athir, c-5, pp. 233-234, 250, 272, 273⁵

³ Dominant Women in the Arab and Islamic World, Vol. II, pp. 166-170.

Encyclopedia of Famous Women. Khalil Al-Badawi. Oman: House of Osama⁶
Publishing, 1st Edition. 1998 m., p. 162.

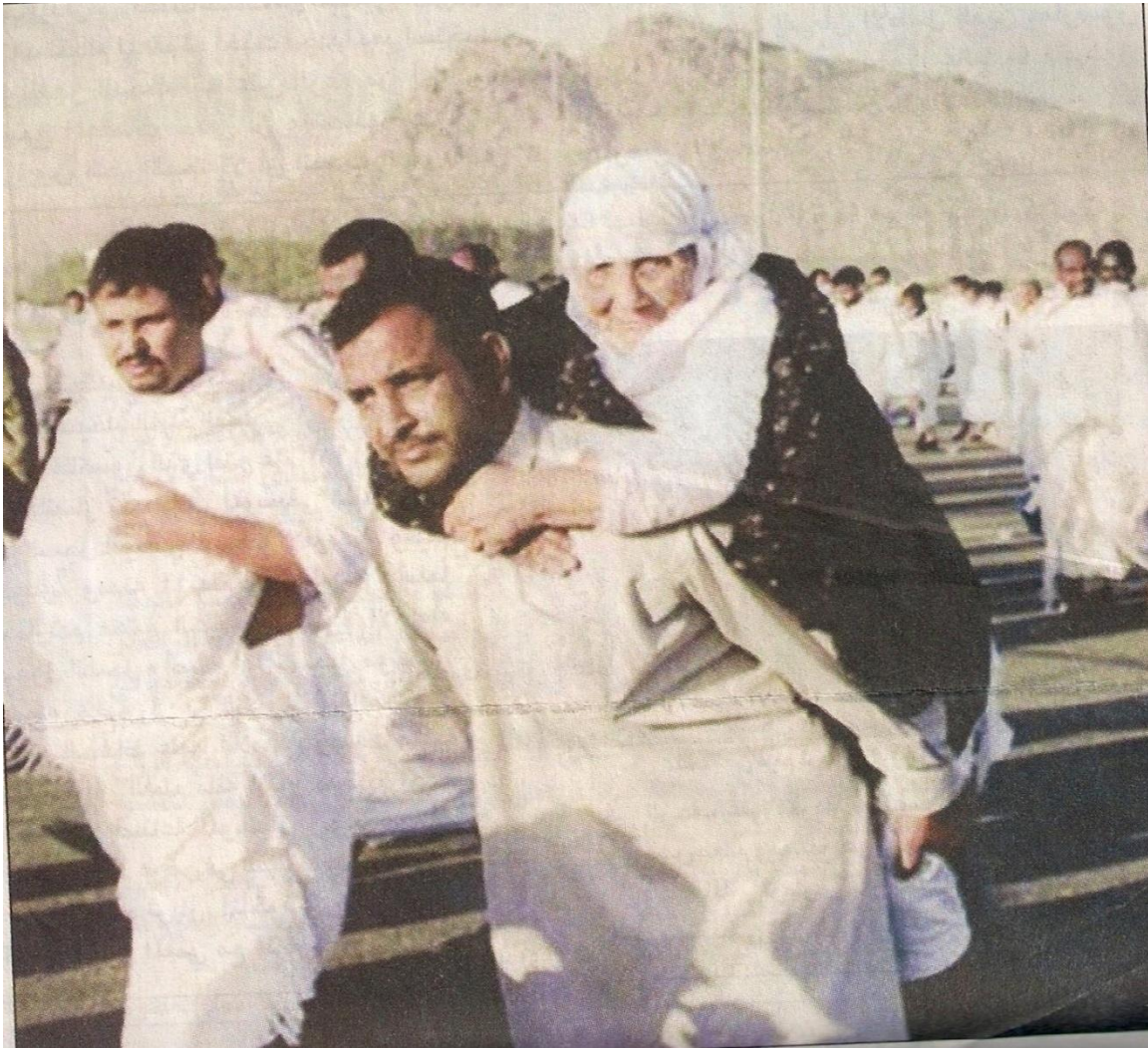
Mansouri and was the Lead Physician. He said: "He was followed by his only daughter, who assumed the position of Chief of Medicine"¹.

In conclusion, this is a range of women in Islam compared to their non-Muslim counterpart, in defense of some objections raised by some ill souls to destabilize certain human instincts that God created in them. There is no doubt that every fair minded person seeking truth does not debate and challenge how well Islam extracted women from darkness, ignorance, and slavery, and treated them with respect and generosity, making them partners of men and half of society. The greatest example of torture to women due to her religion belief was Asia Bint Mazahim who was agonized over her belief in God, and she was the wife of Pharaoh who claimed to be God. The Almighty said: "Make the people of Pharaoh enter the severest punishment." [Surat Ghafir – The Forgiver verse 46].

God submerged him in the sea and made him an example. The Prophet said: "Many men reached perfection but none among the women reached perfection except Mary, the daughter of 'Imran, and Asia, Pharaoh's wife. And the superiority of Aisha to other women is like the superiority of Tharid to other kinds of food" As stated in the two Sahihs, narrated by Abu Moosa, that this woman was able to save Moses of murder without all the children of Israel and became to believe in him as a Messenger and believe in the one God although she resided in the palace of Pharaoh who claimed he was a god. Asia the wife of Pharaoh was tortured in the Sun. As soon as Pharaoh left, she was shaded by her Angels wings. She was tormented by severe suffering, and Pharaoh tortured her by placing a great rock on her chest, he then said: "Lord, build me in heaven a home and deliver me from Pharaoh and his work and reap of false-doers". God then revealed to her the House in Paradise and she felt easy of torture and God took her soul – Tafseer Ibn katheer- Allah mentioned her in the Quran which will be recited until He inherits the Earth, God Almighty said: "And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.(11)" [Surat At-Tahrim – The Prohibition verse 11].

The Almighty also said: "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.(23)" [Surat Al-Isra – The Night Journey verse 23].

¹ Summary of Notables Impact in the Eleventh Century. Mohamed Amin bin Fadlulah Almhahi. Beirut: Dar Al-Sader. Vol. 1, p. 203



This photo is of a man carrying his mother on his back to perform pilgrimage in compliance with the orders of our religion.

The Almighty said:”” And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.(23)””[Surat Al-Isra – The Night Journey verse 23].



A man carrying his father on his shoulder while he uses a cane himself to relieve his father's fatigue in compliance with the orders of the Islamic religion.

The Fourth Section

From Your Tongue and Not Mine

“There will be no peace among the Nations without peace among religions, and there will be no peace among religions without dialogue between religions”

German theologian Hans Kong¹

Section IV

From your tongue and not mine:

First: Orientalists views of Islam:

Undoubtedly, it is unfair to pass judgment on the Orientalist phenomenon, whether we are in favor or against it. It is because Orientalism has many forms: Colonial orientation which is aimed primarily at understanding the East in order to control it, with the attempt to reorganize it through guidance and control and the use of missionary orientation that attempts to spread malicious ideas in Islamic countries. Also, there is a form of substantive orientation that seeks the truth regardless of the outcome on the researcher and whether this orient list's views are compatibility with his findings. This is what prevents passing judgment towards Orientalism.

However, this classification of Orientalism was rejected by others, Edward Said believes that Orientalism should be divided into:

- a. Academic Orientalism.
- b. Western or Christian religious studies.
- c. Orientalism teachers lining.
- d. Political Orientalism.

While Rodstone believes that Orientalism can be divided into three main streams, namely:

A- A sense of superiority of the West over the East, regardless of the achievements of all other civilizations.

B-A romantic stream which inhales delightfully the aroma of the East and this pleasure increases with the growing poverty of the East.

¹ Hans Kung: Projekt Weltethos,p.171, Munchen 1990.

C- A scientific specialist stream, which basically has an interest in the history of the East¹.

There are several divisions and classifications of Orientalism that are very similar to what we have mentioned.

And that interests us in this regard is the substantive orientation of Orientalism that searches for truth whatever its source is. We have seen examples in history of Orientalist who spoke objectively of Islam and the Prophet of Islam, and its contents, although they are it contradicts their own views. This is fair to Islam, these orientalist, and the open-minded people as well.

I will try below to ascertain to whom has any doubt in his heart that this religion is the religion chosen by God's as the seal of all heavenly religions until the end of time:””” Indeed, the religion in the sight of Allah is Islam.””[Surat Ali-Imran-The Family of Imran verse 19].

We will explain these orientalist views of Islam, that does not mean we agree with everything they say or their opinions of Islam. We may agree with some and consider it to be fair, and we what we disagree with we will consider it an individual opinion and cannot accept at all, especially if it contradicts the evidence of validity which is described in Islam.

The religion of Islam needs no testimony of immortality, but we will cite evidence to substantiate this. Why not? As the great Roman Hercules testified that the Prophet of Islam emerged, and that the Islam will own what is under his feet. Knowing that Hercules was in Palestine and the Prophet was in Medina. We will show you what happened to the letter of the Prophet and Hercules.

The Story of Hercules (1):

1-Hercules: He is the King of the Romans, and Hercules was his name. His title was Caesar, also nicknamed was the King of Persia by Kisra. Hercules realized that he faced imminent death and to avoid this he migrated to the Prophet. He learned from the experience of Daghatr who shared conversion with his men and was killed by them. Altabrani narrated this story from Abdullah bin Shaddad from Dihyat. The summarized story is as follows. Caesar said: I know that he is a prophet, but I cannot admit this, as if I did my kingdom will be gone and the royals will kill me. In the book of Ibn Ishaq, some scholars were referenced that Hercules said:”Cursed are you, and I know that he is a Prophet, but I am afraid from the Romans, and would otherwise have followed”.

(1) ¹ Orientalism in the Islamic Thought. Mohammed Ibrahim El Fayoumi. Cairo: The Supreme Council for Islamic Affairs. 1994. p. 24-25

But if Hercules has value the advice of the Prophet in the letter sent: "Accept Islam and you will be saved" he would have achieved a speedy reward in worldly life and the hereafter and would see peace of all fears. But conciliation is from Allah as said: "I would have washed his feet" as an example in requesting the consent of the Lord and the ratification of his Prophet hood. Abdullah bin Shaddad added to what Abu Sufian said: "If I learned of him, I would have walked to him and kissed his head and washed his feet". This shows that Cesar had some doubt left. And he added: "I have seen his forehead sweat of anguish after reading the letter". Meaning that he read him the book of the Prophet. And saying that he would wash the feet is referring that Cesar would not ask the Prophet anything except a blessing, ignoring the wishes of kingship and wealth. And his saying "He will own with is beneath my feet" is in reference to Jerusalem, and was known as the Holy house because it was his place of stability. It may also mean a reference to the entire Levant because the center of his kingdom was Homs. What confirms that Hercules preferred kingship over Islam was his continued deception and that he fought the Muslims in the battle of Mu'tah, two years after this story. In the book of Maghazi written by Ibn Isaac: When the Muslims came out to the land of the Levant, Hercules came out with a 100,000 troops, he recounted how the battle took place. This was also narrated by Ibn Hibbaan in his Saheeh, also narrated by Anas that the Prophet also wrote to him from Tabuk invites him to Islam, and that he was close to embracing it, but did not. This does not indicate his insistence on disbelief, but probably it was secretive faith and behaving this was resulted from fear of death by his people. However in Musnad Ahmad that he wrote from Tabuk to the Prophet peace be upon him: "I am a Muslim". The Prophet peace be upon him said: "He lied, he is a Christian". In the book of Abu Obeid with a Saheeh Isnaad from Bakr Ibn Abdullah Almazny that the Prophet said: "He lies, the enemy of God, he is not a Muslim". By this the certification shows that he claimed Islam but not continue working on it, and chose his crown instead of Islam. Islam owned what was under the feet of Hercules, which was the entire land of the Levant. Hercules was sent a message by Prophet when lied about his embrace to Islam while being a Christian, and Hercules believed his statement when he said that Islam would own what he stands on. At the time of the Prophet were two large powerful states, the Persian Empire and the Roman Empire. The Roman State were contacted by the Prophet as we previously stated and to the Persians the Prophet sent a letter to their King, Kisra. Kisra tore the letter, and the Prophet said, peace be upon him: "God tore his empire as he tore my book, you will tear his kingdom" He then sent to Bitrab a message: "You will own his land". History proved the Prophet's prediction . Almanakib: Vol. 1, p. 79.

Incidentally, Abu Sufyan bin Harb, who by that time had not embraced Islam, was summoned to the court and Hercules asked him many questions about Muhammad and the religion which he preached. The testimony which this avowed enemy of the Prophet gave regarding the personal excellence of the Prophet's character and the good that Islam was doing the human race, left Hercules wonder-struck.

Al-Bukhari, on the authority of Ibn Abbas, narrated that Hercules sent for Abu Sufyan and his companions, who happened to be trading in Ash-Sham, Jerusalem. That was during the truce that had been concluded between the polytheists of Quraish and the Messenger of Allah. Hercules, seated amongst his chiefs of staff, asked, "Who amongst you is the nearest relative to the man who claims to be a Prophet?" "I (Abu Sufyan) replied: 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e. Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) regarding that man who claims to be a Prophet. So if he tells a lie, they

should contradict him (instantly)'. By Allah had I not been afraid that my companions would consider me a liar, I would have told lies", Abu Sufyan later said.

Abu Sufyan's testimony went as follows: "Muhammad descends from a noble family. No one of his family happened to assume kingship. His followers are those deemed weak with numbers ever growing. He neither tells lies nor betrays others, we fight him and he fights us but with alternate victory. He bids people to worship Allâh Alone with no associate, and abandon our fathers' beliefs. He orders us to observe prayer, honesty, abstinence and maintain strong family ties." "Hercules, on hearing this testimony, turned to his translator bidding him to communicate to us his following impression which reveals full conviction in the truthfulness of Muhammad's Prophet hood: 'I fully realize that Prophets come from noble families; he does not affect any previous example of Prophet hood. Since none of his ancestors was a monarch, we cannot then allege that he is a man trying to reclaim his father's monarchy. So long as he does not tell lies to people, he is for the more reason, immune to telling lies as regards Allah. Concerning his followers being those deemed weak with numbers ever growing, it is something that goes in agreement with questions of Faith until this latter assumes its full dimensions geographically and demographically. I have understood that no instance of apostasy has as yet appeared among his followers, and this points to the bliss of Faith that finds its abode in the human heart. Betrayal, as I see, is alien to him because real Prophets hold betrayal in abhorrence. Bidding worship of Allah with no associates, observance of prayer, honesty and abstinence and prohibition of paganism are traits bound to subject to him all my possessions. I have already known that a Prophet must arise but it has never occurred to me that he will be an Arab from among you. If I was sure I would be faithful to him, I might hope to meet him, and if I were with him, I would wash his feet as I believe he will own what I under my two feet' Hercules then requested that the Prophet's letter be read.

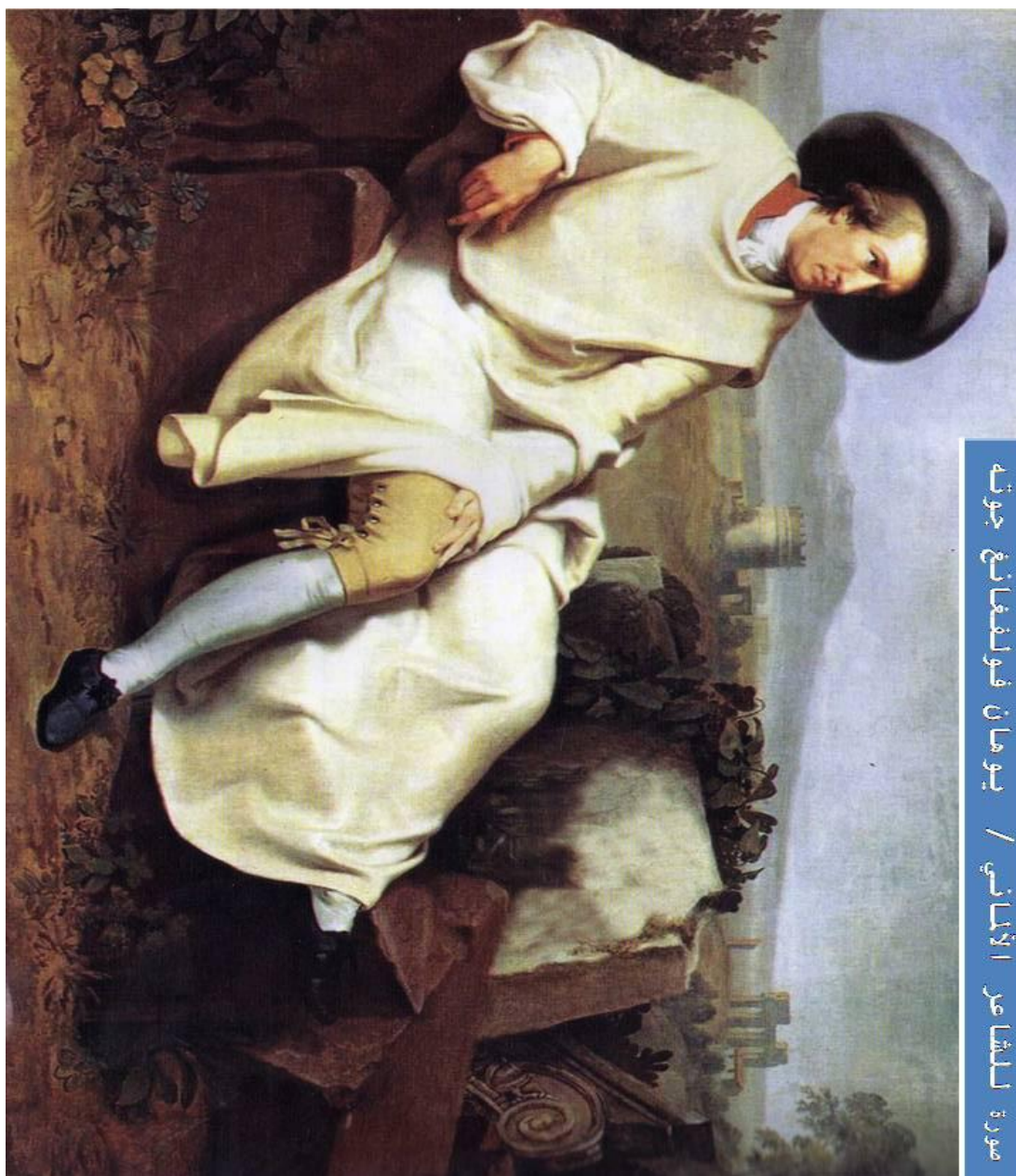
"In the name of God the Beneficent, the Merciful: From Muhammad son of Abdullah to Heraclius the Great of the Romans. Peace be upon him, he who follows the right path. Furthermore I invite you to establish peace (or submit your will to God); establish peace (or submit your will to God) and you will have peace, and God will double your reward, and if you reject, you bear the sins of persecuting the Arians. The Almighty said:'"" Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah ." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him].""[Surat Ali-Imran-The Family of Imran verse 64].

The observations of the emperor and finally the definite and clear-cut exposition of the Islamic message could not but create a tense atmosphere amongst the clergy present at the court. "We were ordered to go out." Abu Sufyan said, "While coming out, I said to my companions, 'The matter of Ibn Abi Kabshah (i.e. Mohammed) has become so prominent that even the king of Banu Al-Asfar (i.e. the Romans) is afraid of him.' So I continued to believe that Allah's Messenger would be victorious, till Allah made me embrace Islam." He said: Ibn Nador was the baron of the Aliaa and Hercules was the high

Bishop to the Christians in the Levant. When Hercules attended Ailiaa he became selfish, said some of his companions denounced directly. Ibn Nador said that Hercules was an astrologer and observed the stars. He said when his friends asked him: "I saw tonight while I looked at the stars that the circumcised king has appeared. Who is circumcised in this nation? They said: "Only the Jews are circumcised Jews, do not be distracted by them, and write to you barons to kill their young. While they discussed this matter, a man sent by the King of Ghassan came to Hercules narrating the news of the Messenger of Allah. Hercules asked: Is he circumcised or not? They informed him that he was circumcised, and then Hercules asked him about the Arabs. He said: "Are they be circumcised?" The man replied positively. Hercules then said: "The King of this nation has emerged". Hercules then wrote to the Baron of the Romia, who was as learned in science as Hercules, and then travelled to Homs. Before he reached it, he received his friends reply who agreed with him that this was the Prophet. Hercules gathered the Roman leaders in a hall in Homs, Then ordered the doors closed, and then he said: "O Romans, Do you desire salvation, longevity, and preservation of your kingdom? Then follow this Prophet." Then were upset and behaved like zebras running towards the doors, they found them closed. When Hercules saw this and realized they would never accept the belief, he said: "I said this to determine the power of your faith, and I've seen." They all bowed down to him, and agreed with him. This was the last of Hercules. Narrated by Saleh bin Kisan, Younis, and Moamer from Zahri¹.

2-The German poet Goethe and Islam²:

Sahih Al-Bukhari: The book of Revelation, How to Begin Revelation, Hadith No. (6).
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"If Islam means submission to God We all live and die in Islam"(Jerusalem Bashir Barakat)

A large number of Westerners have converted to Islam in recent decades, which satisfied their souls, and calmed their hearts. There is no doubt that good manners of Muslims who chose the West as their homes, along with the Islamic awakening and the use of modern media, have played a major role in spreading Islam.

In contrast, some Muslims continue their fascination with Western civilization without weighing its pros and cons, and have bowed their necks to trivial subjects. Sometimes their attention is drawn to the position of a famous European and his positive stance

towards Islam; in an era during which Muslim countries mire in the swamp of ignorance and darkness; but Mohamed's message penetrated his heart and he blared the truth.

The great German poet Goethe's presented a unique model for some Western European thinkers, who have taken a wise position regarding Islam in the Nineteenth Century. We will demonstrate below some of his convictions and opinions.

Many Arab writers took interest in the work of the German poet Goethe during the Twentieth Century. George Mitran translated one of his works, a novel titled *Mother Pfirter* from the French text into Arabic, then Ahmad Hassan Al-Zayat translated it again. Then Mohammed Awad translated "Faust" from German to Arabic.¹

A community in the German city of Weimar is attempting to highlight Goethe's relationship with Islam. The group consists of some of the residents of Weimar, who converted to Islam and are of German nationality. The city is the second home of Goethe after Frankfurt. The Group has issued an advisory opinion considering Goethe a Muslim and named him 'Mohammed'.

If this is true, it is really worthwhile to analyze this, since the German poet Goethe is the greatest of all Europeans poets, and is the pride of the German people. But the majority of Europeans know nothing about his position of Islam, and perhaps many of them just avoid discussing that topic.

However, if he became a Muslim is something worth consideration, since he did not declare it explicitly and he did not practice Islam; and he cannot be excused if this is true. We begin this overview of the life of the poet and his religion.

Biography of Goethe: He is Johann Wolfgang von Goethe, he died in 1832 A.D, the greatest German poet according to the Encyclopedia Britannica. He was born in Frankfurt on the main in 1749 A.D. In 1765, he moved to Leipzig to study law by order of his father. During his stay there, he acquired the ability to write lyrics that suited the nobles in Leipzig then.

In 1770 became suddenly ill and that put him in bed rest. He then returned to Frankfurt before finishing his studies. In the meantime, he studied of philosophy, chemistry, astronomy, and finance but leaned towards to religious mysticism. Soon after; during the same year; his father sent him to the French city of Strasbourg to complete his study. He graduated in 1771 from the Faculty of Law and returned to his country and practiced the legal profession.²

Ibid`
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In 1775 he moved to Weimar, which has become his new residence. His official employment was secondary to his literary and intellectual activities. He visited Rome between 1786-1788 and after returning to Weimar, he fell in love with a young girl called Cristiana Volbios (1765-1816 A.D.) and she gave birth to a son in 1789. He called him Auguste, and then married Christina in 1806 during the French invasion.

Goethe left behind dozens of literary works, most importantly West-East diary which was inspired from the German translation of the Divan of Persian poet Hafez Shirazi.

His Position On Religions:

Goethe had to leave Europe due to political unrest in the West, and fled to the East rich in its heritage. He studied Arabic and Persian literatures and was strongly impressed with the Holy Quran, and was influenced by the Prophet Muhammad biography and his emigration from Mecca to Medina, in addition to the story of Yusuf, peace be upon him, and other heritage aspect from the Islamic culture.

Goethe sent a letter when he was a 20-year-old to one of his friends telling him: "I would like to call upon God, as Moses advocates in the Qur'an: Lord open my heart." He was impressed by the Prophet Ismail peace be upon him, and saw in his birth an "Intervention of the Almighty", and that that angels of mercy rescued Ismail from slaughter to have great progeny that could achieve the unthinkable, and to have a large number of descendents numbered as the stars of heaven.

The Encyclopedia Britannica which did not address the position of Goethe on Islam at all, stated that one of his incomplete works was Mahomet (Mohammed). Also, some Arab writers studied Goethe's literature but ignored his relationship with Islam. If we know that Goethe's interest in Islam was evident to any researcher who reads the biography of the German poet, and that Islam played a crucial role in his life and literature, it is ironic that an Arab writer writes about Goethe, and does not address his relationship with Islam.

But Abdul Rahman Sedki, for example, made this matter a central point in his book East and West in the Literature of Goethe. He mentioned the interest of Goethe in religions and that he learned Hebrew between 1762-1765 A.H. to study the Torah. And in 1772, he read the German translation of the Qur'an after the Latin translation.¹

Examples cited by Sedki about the influence of the Koran in Goethe was his writings in Eastern Diary : "To God belongs the East and to Him belongs the West, and He holds in his palms the entire North and South. He is the Truth, and what He wills in worship is

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right, He has the most beautiful names, and blessed be His name Right, and He is the Greatest of the great". Also, his saying: "Why do I not make similarity as I please", and "God is not ashamed to exemplify a mosquito". Sedki states that in 1773 Goethe started to write a play about Mohammad. The title of chapter I was Mohammed's Monologue, where he described the Prophet, as a young boy during the night alone, away in the desert under clear skies. And Goethe adopted monologues from the contents of these verses from surah Al-An'am: "" And [mention, O Muhammad], when Abraham said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error." (74) And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith] (75) So when the night covered him [with darkness], he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that disappear." (76) And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray." (77) And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah . (78) Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah . " (79) "" [Surat Ali-Imran verses 74-79]. Goethe finalizes the Prophet's monologues by: "Rise dear heart full of love towards the Creator, You are my only Lord, the love surrounding everything, Creator of the Sun, Moon and planets, the Creator of Heaven and Earth.

Later, Goethe ran a dialogue between Mohammed and his nurse Halima.

Mohamed: (Sees the ghost of Halima coming) ... Halima! Did he have to come at this time filled with happiness! (Addressing Halima): What do you want from me Oh Halima?

Halima: Do not worry me so, my son beloved, I am looking for you since sunset. Do not expose your soft youth to the horrors and risk of the night.

Mohammed: Do the wicked know night or day?

The underworld alone triggers doom, as the from brings the snake poison. And may be a useful spell that boyhood brings under this brilliant sky.

Halima: You alone remain so throughout the night, away in the desert that tampers with bandits and thieves

Mohammed: I am not alone, God humanizes my loneliness.

Halima: Have you seen Him?

Mohammed: Do you not see Him? Where each eye is ongoing, and under all flowering trees, I see into the future, insight and compassion and love I feel the heat, the greatest of my gratitude to him and my glorification praise! I opened my chest and grabbed his passion until he felt close to the heart of my heart.

Halima: You are the dreamer and delusional! How can you be alive after that opens your chest?

Mohammed: I will ask God to guide you that you understand me.

Halima: Who is your Lord? Is it Hubbal or Uzza?

Mohammad: The lesser people! You go to the stone with your love! You ask for clay to protect you! These lords have no permission to hear the prayer, nor the capacity to respond to the appeal.

Halima: The stone fill him the cutter, and man swirling around a clay, it is able to be heard and it is great.

Muhammad: What could be its capacity with 300 like him?

Halima: Isn't like your Lord any one?

Muhammad: If the Lord has a similar, Is he God any longer.

Halima: Where does he reside?

Mohammed: Everywhere.

Halima: Whether this, and say it is not a place. How, then, did you find Him?

Muhammad: O Lord, I pray to you to save humankind from their misguided ways, understanding as a whole to you, Lord thy willing and eager to face thee.¹

Abd al-Rahman Sedki referenced Goethe's quotes, among them his saying in the book titled "Immortality in the Eastern Palace:"Let our enemies mourn their dead, they're damned. But our brothers the martyrs do not mourn them, they revive in the highest of high".

Seven skies has opened its doors to them all. They first knock the doors of paradise enter in peace safely. Having them wonder, and overcame them, as witness Rapture from the areas of beauty and Majesty and the high points that was beautified by the eye of the Prophet in the night of Isra, as least shining into the sky, and he did it in a lightning moment counterpoint seven of the skies ... In this paradise accepts on the wings of breeze

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swarms angels. The martyr looks softly to them ... The money and fame are transient, and what remains is only a believer that is subjected to God. The virgins transport him to poplar fields of vines trellised in.. They are all, with no cohort in splendor and fresh color themselves... They enjoy the tranquility between squadrons of the luxuries and beauty partners, and cups of nectar stamped not drunken to her addiction.

It seems that Abdul Rahman Sidkii was inclined to consider Goethe as a Muslim, but he hesitated to say so. He concluded his book by including a poem written by Goethe where he hoped to enter the Muslim paradise. This was a dialogue with a fairy of paradise called Hurye. Hurye: Today I am assigned with the door of bliss, and I do not know what to do and you're here truly. Are you truly a Muslim? ... And you deserved paradise because of your Jihad? Are you truthfully among the Mujahedeen? Then reveal your wounds, let your scars prove that you are truthful. I love to let you enter.

Poet: Why this ceremony all? Let me enter paradise after all. I've lived a man, which I was among the mujahidin. Look with your eyes, and ponder over thee heart, witness the wounds of a painful life, see the wounds of love and enjoyment. However, there has been a belief narrating that loyal sweetie whom I left behind, the lovingly in justice hereafter right of benefactors. I have worked with elite class, and struggled with the finest the mujahedeen, and the brilliance of my name-in-lights passion in the hearts of the righteous of the righteous.¹

Manfred Austin wrote an article in the Swiss newspaper Neue Tsoreshar Zeitung, entitled: Was Goethe a Muslim?. The author was not able to answer this question, but the writer Katrina Momzn commented on it saying: "There really is more evidence showing that

Goethe was not a Muslim, but we nevertheless find he has many statements and behaviors showing that he was often attributed to the religion of Islam ".

Song of Mohammed

The song of Mohammad "Mahomets Gesang" is one of the most important evidence of the faith of the poet Goethe in the prophet hood of Muhammad, where Goethe describes the Prophet as a water bloom, which descends from the sky to the fountain and gives way to other Springs branching from it, a continuation of the prophets who came before him, toward reviving the Earth and spreading Islam there. The following is the translation of this chant:

Look at the spring between the rock

Glowing beaming

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As the sight of stars
Over the clouds...
Fueled his youth with good spirits
Among the rocks in the forest
Freshness of youth
Comes dancers of the cloud
And pours down the rocks of alabaster
And cheers again towards heaven
And in the corridors between mountain peaks
And chases colored pebbles
With a haunting step by the early leader
Taking with him his sibling springs
And below ... In the Valley
Grows the flowers where he set his feet
And the prairie lives with his breath
But nothing prevents him from flowing
Not the arching Valley
Nor the flowers ...
That hug his knees
That court him with eyes of love,,,
The course leads to the valley...
Through sinuous ways
Other streams join him with please
Now progressing in the valley shining as silver
The valley rejoices with him

And the rivers in the plain
And mountain streams
Rejoices and calls: Our brother ... Our brother
Take your brothers with you, to your old father
To the immortal ocean
Which welcomes with open arms...
But it opens, uh, useless
For him as eager
The sand of evil
Glutton in arid desert devour us
The Sun there sucks our blood
And a hill prevent us from Ocean
O Brother
Take the brothers from the valley
Take the brothers from the mountains
With you to your father
Come all...
And now reflected in his prestige
Entire tribe flying the Prince in perches
Through victory
Gives the country name
And the subject cities under his feet
And continues roaring uninterrupted
Until leaves behind summits of the flame on the towers
And houses of Alabaster produce from its rush

Carries on his shoulders the huge Atlas homes of rice
Into the air waving a thousand hallowing flags on the head
They are witnesses to its majesty
Thus carries his siblings his treasures his sons
With a heart beating with joy
To the waiting father
And raising the heart's delight

Goethe and Christianity:¹

Goethe stated later in life: "There's a lot of nonsense in the teachings of the Church" during a dialogue with Ackerman Eckermann on March 11, 1832. And in the book of Oestliche Divant Goethe describes the value of current precious moments instead of the position of the Church requiring on to wait for the afterlife and consequently having contempt of everything given to Man in any moment of his life.

Goethe rejected the image of Christ as being portrayed by Christians, and emphasizes the oneness of God in the poem of West-Oestliche Divant. He said:

Jesus felt purity and thought quietly
In the one God
His holy will was hurt by all who made of it a god
One must also show the truth
That is what was done by Muhammad
Only with the words "The One"
Ruled the whole world

In addition to Jesus and Mohammed, Goethe mentions the following lines about Abraham, Moses, and David; peace be upon them; as they were also believed that God Almighty was One. It is an established fact that Goethe was greatly hated the cross. He said:

Now you come with a logo

¹ The Association Magazine (A monthly magazine published by the Muslim World League; edition number (527) June 2010)

That hold the most hatred among all logos

All those foolish modern

Wants to send to me in Shiraz

Should I, despite the impasse, believe that a wood making promises, but most:

You want to make me a God that picture of misery to cut wood

Goethe stated in his book Wilhelm Meisters Wanderjahre saying "It is shamelessly damn... To play those deep secrets that hide the divine suffering, instead one should curtain such suffering". Finally Goethe describes Jesus as a prophet in the poem "The Seven Sleepers" saying: "For many years, Ivisos respects the teachings of the Prophet Jesus peace be upon him ".¹

Regarding Goethe's Embrace of Islam:

Sheikh Abdul Qadir who has the authorization of the Governor of the Muslim community in Weimar states that Alhaj Abubakar Righar issued a fatwa explaining the embrace of Islam by the German poet Goethe, in Islamabad on 19 December 1995.

The rationale for Muslim opinion is backed by his autobiography his poetry, his communications, and that he worked to read and write Arabic by the help prospective teachers when he wrote his literature. After having read the manuscript and being aware of the Koran, he felt a longing to learn Arabic. He made copies of prayers in Arabic and wrote: "Perhaps there is no other language reflecting the spirit, the word, and line in this primary way".

And also at the age of seventy he wrote that he intended : "To celebrate in that night for the completion of the Quran with the revelation from above to the Apostle." He also wrote: "No one can marvel at the power and great influence in the book. This is also why the worshippers should really declare that it is not a creature and that it is immortal with God."

And added: "This book will really have a great impact and will remain forever". Until this day we still have the manuscripts written by him during his first intensive studies of the Qur'an between 1771-1772 A.D, in addition to other studies by the Goethe and Schiller archived in Weimar. Goethe read the German translation of the Qur'an which was translated by J. Hammer and perhaps also the more realistic English translation complete by G.Sale to the Duke of Weimar, his family members, and their guests. Both he and his wife have spoken about those recitations to Schiller.

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Goethe always felt the existence of contradictions in all translations of the Qur'an between Latin, English, German and French. He was constantly looking for other translations. He said in his writings:

Whether the Quran is eternal I don't ask about that!...

It is the book of books I believe that as a Muslim duty.

He read reference books and books on travel, poetry, anthology, and books about the Prophet and addressed these issues extensively with orientalist from all over Germany. Goethe was impressed with the German translation of the Literature of Hafez (May 1814) and studied various translations of the Quran in his time. All this inspired Goethe to create his own West-Oestliche Divan, which has many poems inspired by the Qur'an, based on various verses from it. Goethe had bought the old Arabic manuscripts of Rumi, Jami, Hafez, Saadi, Attar, the interpretation of the Qur'an, various prayers, an Arabic–Turkish dictionary, texts on topics governing Oversight, sale and interest and usury, and original manuscripts written by Sultan Selim. Goethe did not consider these as pure coincidences, but he counted them major incidents, and part of his destiny and signs from Allah: In January 1813, a troop returning from Spain brought him an old Arabic manuscript of the last Surat of the Qur'an (Surat An-Nas). Goethe later tried copying it by hand with the help of professors from Jena, who also assisted him in identifying the content of the manuscript.

In January 1814, he attended Friday prayers with Muslims serving in the Russian Czar's Army at Botistani Alexander High School in Weimar. He wrote in a letter to Trebra dated January 5th 1814: “As I am talking about the prophecies, I must point out that there are things that happen nowadays, not authorized to any prophet to utter them. Who would have allowed a few years ago, a Mohammedian praying with Surats from the Quran in the teaching halls of our Botistani? This has happened already and we attended prayer and we saw their Imam and welcomed their Prince in the theater. Due to my position, I was gifted an arch and arrows, I will place them as a souvenir over my fireplace dreaming when God will return my guests happily. And in a letter sent on Jan 17th 1814 to his son August he said: “I've been asked by many of our devout women for a translation of the Quran”.

Goethe has exceeded the positive attitude towards Islam in comparison with all his predecessors in Germany. On Feb 24th 1816 he posted the following sentence: “The poet (Referring to himself) does not reject the analogy that he himself is Muslim.”¹

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The Goethe said in another of his poems: "It is stupid that everyone in his own praises himself.!"

If Islam means submission to God, we all live and die in Islam ". Goethe was influenced heavily by the fact that God speaks through the prophets, and thus recognized the Prophet Muhammad in a letter to Blumenthal, On May 28th, 1819 Goethe wrote (Referring to the verse in Surat Abraham): "Follow then what God Almighty in the Quran "And we sent a Messenger except with the tongue of his people to show them." With the same reference and the same verse, Goethe wrote to Carlyle and said: "Carlyle, the Quran says that God sent to every people a Messenger in their own language". As well, Goethe repeated again in an article written in The German Romance Vol IV. Edinburgh 1827.

And there is another element in Islam which emphasizes good work. Goethe was impressed particularly by the Muslim charity. In many poems from his book *Buch der Sprueche*, Goethe describes thrill in giving and says: "See it correctly and you will always give. Goethe was impressed that this work is not only rewarded later, but that the blessings are visible in life as well.

Goethe was also known by his categorical rejection of the concept of coincidence: "People who do not understand and cannot understand in their work, which is very clear, and in this case he shows His greatness to be pompous, what they call coincidence later, it is the work of God exactly, He intervenes here directly and shows His majesty through the simplest things".

Goethe's faith in God is clear. For example his conversation with Mueller on August 12th 1827, and the famous line of poetry in his literature: "If God wills for me to be a worm with His among His creation, then I would be a worm". Also by saying: "That the symbols (Metaphors used in the description of worms) represent the wonderful and providential guidance of God which cannot be explored or imagined, they learn the true Islam and the absolute will of God and believe that no one can deviate from his destiny". All this lead him to have a personal attitude of submission to God's will. Goethe believed that this must be embraced gratefully, and not invoke it. There are well-known examples of this in his literary works.

Examples that were very influential in his own life, was his reaction to the third trip visiting Marian Wilmer Marianne in July 1816 A.D, during which he was planning to marry her after the death of his beloved wife Christian, whose death broke his heart after her loss. The trip was cut off suddenly after departure due to a damage in the axis of the vehicle. Goethe considered the incident explicit fatalism, and immediately rethought his original plan and changed his mind about seeing Marianne. Goethe then wrote: "We must therefore adhere to Islam, that is: The subjugation to the will of God... In a similar

statement written in a letter to Zelter on September 20, 1820: "I can't say anything else but that I'm trying to take refuge in Islam".¹

Valimar remembered that during the spread of cholera in 1831, that caused the death of many people, Goethe wrote Louise Edeelo Schopenhauer in 1831 a message stating: "Here no one can advise the other; each has to decide for himself. We all live in Islam, regardless of the method of our choosing to promote ourselves". In 1820, Goethe wrote a letter to his friend Willemer thanking him for his proverbs book, and said "True ... With every reasonable religious look and Islam we must acknowledge it sooner or later". As a participant in the war against France in 1792, Goethe said: "Having that faith in God and his will finds more precise expression in Islam, the Mohammadi religion offers the best proof of that".

According to the report made by Eckermann on April 11th, 1827 A.D, the latter said: "That the method of education of Muslims allows them to confront the contradictions in existence, and thus to determine doubt, which turns after examination to ultimate certainty", and Goethe ended his talk by saying: "Look how these teachings are not lacking in anything, and how we are with all our systems did not make progress, And it will not work for any one ... This philosophical system used by the Mohammedans is a great one for oneself and others, to know one's true level of virtue in spirituality."²

About the things one should occupy himself with, Goethe wrote in his book *Maximen Und Reflexionen*: "The greatest happiness for a human thinker is to explore what could be explored, and a passage on what he cannot explore". This is in reference to that the Muslim does not examine things that human beings cannot know.

Regarding the oneness of God, Goethe said: "The belief in one God always leads to increased spirituality because it instructs him to have unity within himself."

Goethe speaks about the difference between a prophet and a poet, and emphasizes the prophet hood of Muhammad: "He is a prophet and not a poet and therefore his Quran must be considered as divinely and not humanly put, it is not a book for education or entertainment."

After examining the evidence outlined above and the original references in the works of his close friends as Thomas Carlyle and Schiller, we could reach a clear result without any confusion or doubt.

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² The Association Magazine (A monthly magazine published by the Muslim World League; edition number (527) June 2010)

The entire contents of his scientific works, especially *Zur Morphologie* refers to a lifelong advocate with a view that the universe was created by divinity, and that the creator is not associated in any way with his creatures.

Although he spent his life in non-Muslim countries, he believed and stated in the core of his heart, his commitment to the Shaha, and acknowledged that there is no God but one God and his Prophet and seal of the messengers is Mohammed and without receiving the teachings regarding prayers, Zakat, Hajj, and fasting, he took proudly the rare opportunity to attend Friday prayers. And with all this he considered Islam as his special religion.

What is known from the famous Hadith of Muslim and Al-Bukhari and the books of Sunan, that faith in God and his Messenger is the doorway to Islam unquestionably and is the key to paradise.

He can be clearly recognized as the best poet in Europe and that he glorified the German Language and the German intellectual life. He was at the same time the first Muslim in modern Europe, and awakened the hearts of people to know God and his Messenger, that knowledge which stayed unknown since the darkness covered Islamic Spain.

In the light of the clear adoption to the message of the Prophet, he should be known among Muslims as Muhammad Johann Wolfgang Goethe

Comment some of the scholars of Jerusalem on the fatwa:¹

To find out what the scholars of Jerusalem thought, I went to three of them asking their opinions regarding the fatwa issued by Shaykh Abdul Qader mentioned above. Here are their responses:

Sheikh Ikrema Sabri

Sheikh Ikrama Saeed Sabri, the Mufti of Jerusalem and Palestinian Land, wrote in response to the question asked:

In the name of God the merciful, praise be to God and prayer and peace be upon our master Muhammad and his family and companions.

Dear brother Bashir Barakat – Jerusalem;

Peace, mercy and blessings of God be upon you.

In reference to your question above, dated 1/6/1998A.D, and in reference to the enclosed leaflet, which is part of the question, I answer the following:

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The base of the faith is the heart. Both the tongue and pen translate what's in the heart. The researcher into the life of the German poet Goethe and his writings feels the following:

His focus on the oneness of the Creator, and he does acknowledge monotheism.

His extreme dislike of the subject that Jesus (PBUH) was crucified, meaning that he does not acknowledge the idea crucifixion.

He acknowledged the prophecy of Muhammad (PBUH) and had great admiration and appreciation to him.

He acknowledging the prophet hood of all other prophets and messengers such as Abraham, David, Moses, and Jesus, peace be upon them.

He was impressed by the Quran and was influenced by it.

His interest in the study of the Arabic language with love and fascination.

And although he did not announce his conversion to Islam publicly and officially, the focus on these things through his poetry and his writings makes him a Muslim. I commended the Fatwa dated 19 December 1995 by Sheikh Abdul Kadir Almurabit which contains recognition of Goethe as a Muslim. We see what is apparent and Allah (SWT) knows what lays in the heart realizes the intentions and what is truth. Allah says what is right to guides the way. Peace, mercy and blessings of God be upon you.

Written on 27 Safar Alkyr, 1419 –May 21, 1998. Jerusalem.

Sheikh Hussam Eddine Afaneh:

Sheikh Dr. Hossam El-Din Musa Afana, a lecturer at the University of Jerusalem and specialized in Islamic Jurisprudence, responded saying:

Praise be to God and prayer and peace be upon our master Muhammad and his family and companions,

I read the opinion about the German poet Goethe and his recognition as a Muslim by Sheikh Abdul Kadir Almurabit. After investigation, I found that Sheikh referred to sources concluding that the German poet Goethe was recognizes and was adamant about the oneness of God and the prophet hood of Muhammad, in addition to the prophet hood of Jesus (PBUH) and he abhorred the cross, believed in the Koran, believed in Allah's will, and recognized and admitted he is a Muslim. Accordingly, I find that the Sheikh's classification of Goethe as a Muslim valid. He is a Muslim if his reality was what it

appeared. As one's Islam is proven by the Shahada and the implementation of the rest of the pillars of Islam, and Allah knows best.¹

Written by Dr. Michelle Moses ' Afana,

29 Thu Alkida, 1418 A.H-March 29, 1998.

The English Orientalist Thomas Walker Arnold (d. 1930).

He was the greatest British Orientalist as Alfred Geum described him. He shot to fame by writing his book *To Islam* in London during 1896, and the *Succession* in Oxford during 1924. He also wrote *Islamic Belief*, and *Images of Islam*.

This equitable orientalist said regarding the Messenger of God, and how he was able to establish a political organization and state in Medina: "And so began Muhammad's authority in a time that would have initiated any other leader separately, with the one difference is that the religious between Muslims was acting as an association of family and blood. And this picture of Islam became a theory, at least a political system as it was a religious system. The desire of Mohammed to establish a new religion, and has been successful in this way. But at the same time he established a new distinct political system"².

He also discusses the acceptance of Islam by others, as a religion of controls and systems not subject to passions. He said: "We see the reasons for the warm welcome extended to Muhammad and Islam in Medina, had begun with the enlightened class of citizens who wished to address this mess that was experienced, to what they found in Islam from holding value of life and passions of previously unruly folks, and to the value of laws enacted by the authority of the organization which transcends the individual whims"³.

Arnold also said regarding the Muslim position in the hands of God while performing the five daily prayers, and psychological impact in the hearts of non-Muslims: "As well as the performance of the five prayers every day has a great influence, both in attracting people, and keeping the Muslims. Montesquieu described it best when he said: "One is most closely associated with the religion of many rituals, to any other religion that does not celebrate rituals, because one is deeply attached to things that always dominate his

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Invitation to Islam. Thomas. and Arnold: Ibrahim Hasan and others, Renaissance ' Library, Egypt, Cairo. 1971, p. 52

³ Invitation to Islam. Thomas. and Arnold: Ibrahim Hasan and others, Renaissance Library, Egypt, Cairo. 1971, p. 43.

thinking.” The Muslim religion is always in his head, and in the daily prayers, this is reflected in the way of influential humbleness, and this could not leave the worshipper and the witness unaffected, if Renan says:”I have never entered a mosque, without a sharp shake of passion, or in other words: without feeling sorrow for not being a Muslim”, was easy to understand how the view of a Muslim merchant’s prayer, and many prostrations, and his genuflections worship of the God who he does not see, in a passionate way may affect the African pagan who is fully aware of hidden powers, and this realization is normally associated with a degenerate from of civilization, and stimulates a natural curiosity”¹.

Orientalist k. K. Berg J. K. Birge:

A professor at Leiden University, and focused on the history of Islam. He talked about Islam and its properties, comparing it to Hinduism. He said:”There is no need for me to speak of a special feature pertaining of Islam, nor in the great differences between it and Hinduism. It opposes the illusions of Hinduism and its ambiguity, and where Hinduism equivocates and touches the principles and beliefs of Islam. These two aspects leaves no trace for imagination, which were purified as soil, as described by Snook Horgroni... The caste system which is prevalent in Hinduism to a point of life and death has no place in Islam. It is a religion of democracy, and has always derived its strength from the enthusiastic love of its audiences. Islam knows how to make a place in the hearts of the people, and that its adherents take pride in it. There is no priest conduct in religious life, and the consensus of the Muslims when facing different opinions is of God's mercy, this consensus is noticed with softness and tolerance. It is a noteworthy proof that we see a need among mainstream Muslims to unify the opinion, supported by the lack of specific authority to compel people to its view”².

He also said, referring to the advantages of the Islamic religion and state:”The tendency in which everything is viewed through the eyes of religion is a philosophy in Islam since its early days, and made it survive more than twelve centuries in empires that oppressed racial divisions and was the single largest force acting on the unity of these empires... Islam has provided solution that cannot be denied and achieved solutions of understanding between Nations and it is an appreciation recognized by non-Muslims who followed other religions and embrace avenues of thought”³.

Invitation to Islam. Thomas. and Arnold: Ibrahim Hasan and others, Renaissance Library, Egypt, Cairo. 1971, p. 358-360

Direction of Islam, A Look at Recent Movements in the Islamic World: H.R. Gibb and others: Mohamed Abdel Hadi Abu Raida. Cairo: the Islamic press. D. T. p. 160-161

³ Direction of Islam, A Look at Recent Movements in the Islamic World: H.R. Gibb and others: Mohamed Abdel Hadi Abu Raida. Cairo: the Islamic press. D. T. p. 199-200

American Orientalist R. V. Bodil:

His book :The Messenger.. The Life of Muhammad. We see in his respond to a British orientalist who criticized the Messenger with a derogation attempt to his honorable personality. He responded saying:“I read what the author wrote about Muhammad, it was clear that he did not leave New England at all, where he worked as a pastor of the Church. Asia and Africa were as far from him as paradise and hell, and wrote 300 pages about the Prophet's life and reviewed it closely. Despite the bright way, and knowing the Scriptures greatly ... He revealed a flagrant ignorance, neither knowing how Mohammed lived, nor what he came with. In his writings, he not only names Muhammad as the Antichrist, he also goes without showing us how this alleged Antichrist pushed his followers of conquest an area three times the size of the United States, and how he provided the human race with a civilization that persists even today!!”¹.

And he writes elsewhere about the Prophet and his companions. He says:”The attempt is to show Mohammed for what he was ... A man with simple desires, but had a great personality, loved his people from his heart, a man who receives revelation, but he thought logically of each action, and a man who forgives the weaknesses of men and women... Muhammad and his followers never used the phrase Mohammadi or Mohammedia, despite their reverence for their leader, Muhammad was sincere in avoiding this label, and the only definition applied to the followers of the religion founded by Muhammad is :Muslim, who surrenders to the will of his Lord”².

The Orientalist and French philosopher Roger Garaudy:

Garaudi stated many times that he was a Muslim who embraced Islam in 1982 and this was not accidental. He came to Islam after a long search through all the world's civilizations and religions. He said:”I would like to say: my embrace of Islam did not come by chance, but came after a long search, and a long journey with many twists, until I reached the stage of full certainty, and immortality to a creed or religion which represents stability, and Islam in my view is stability”³.

Theologies Mary Oliver:

The Messenger. The Life of Muhammad: R.V. Bodil: Abdul Rahim Juda Alsahar, ' Muhammad Faraj. Cairo: Egypt's Library. D. T. p. 15
² The Messenger. The Life of Muhammad: R.V. Bodil: Abdul Rahim Juda Alsahar, Muhammad Faraj. Cairo: Egypt's Library. D. T. p. 18-19

Why I Embraced Islam. Half a Century of Searching for truth: Roger Jeroudi: Osman ' Alkhst. Cairo: Maktabat Al-Qur'an. D.T. p. 70.

Mary Oliver was a member of Christianity before she converted to Islam. She spoke to us regarding this and said: "Having studied various religions in the world, I came to the conclusion that Islam is the only religion which affects those who believe in it, and who do not believe in it as well. The greatest virtue of Islam is that it captures the hearts of people spontaneously. And for this you find a strange charm in Islam, and a great attraction that grabs its observers with open minds who are non-Muslims".¹

We talked about some of the features of Islam that led her towards Islam, she said: "These are the most important aspects of Islam that affected me:

First: The simplicity of his teachings and the simple way of life that Muslims are committed to and the straight to the teachings of Islam.

Secondly: Islam does not consider anyone an inheritor of sin since birth.

Third: Islam is a religion of peace, which calls for the creation of peace between

All Muslims. Not only this, but puts the responsibility on the Muslims to make peace in the world"².

We talked about another advantage of Islam that did not exist in any of the examined religions, she said: "An important task which attracted me towards Islam initially during my study of this religion was that it was unlike Hinduism and Christianity, Islam does not retain any part of its teachings and makes it a monopoly of a certain class of people, meaning that in Islam there is no priesthood or clergy that have certain privileges or access to certain information that common worshippers are denied, as is the case between the Christian priests and Hindu monks. The Islamic teachings are delivered to all human beings equally, and are simple and easy enough for everyone to understand with ease"³.

The Former American Priest Yusuf Estes:

I am connected with this man with a very powerful Islamic relation. He visits me at my house in Mecca every year. He brings with him men who are recent Muslims and are well known in America and Europe. I asked him to work with me in Saudi Arabia and he

¹ Series: New Muslims: Arafat Kamil Alishi. Cairo: Egyptian Modern Office. Vol. I. 2001. Vol. 3, p. 379

Series: New Muslims: Arafat Kamil Alishi. Cairo: Egyptian Modern Office. Vol. I. 2001. Vol. 3, p. 379

³ Series: New Muslims: Arafat Kamil Alishi. Cairo: Egyptian Modern Office. Vol. I. 2001. Vol. 3, p. 380-381

agreed. In 1991 A.D. while travelling to Saudi Arabia he stopped in London and called me. He asked: "Do I come to work with you for a worldly gain? Or to bring to Islam 4-5 people on a daily basis with your support? I responded: "Go back to America, preaching to Islam is better and I will support you".

This man was raised in a hard-line religious establishment. His father was a pastor, and had theology education and became a pastor himself. Both followed the Protestant doctrine, and he married a woman with extremist religious ideology. All of these issues were gathered in one family.

His family hosted a Muslim Egyptian and Roman Catholic cleric for months in their home. Despite the relentless pursuit to his Christianization, the will of God prevailed above all else, and this man turned to Islam. It was his tolerant, quiet discussion, and precise argument to their questions that led them to study this new religion in depth and a new way, which enabled them to see the plain truth, without a distorted view as they saw it before.

After three months of in-depth study his extremist friend converted to Islam. And at the same time Yusuf was thinking of embracing Islam, he was preceded by his wife. Soon after that he converted to Islam, and persuaded his father to embrace it, which he did. By this, his family recognized the truth and converted to Islam at the hands of the newcomer¹.

¹ Living Models of Whom Converted, Vol. I, p. 31 42.



Brother Yusuf during a visit in my house in 1424 A.H. in Mecca



This is brother Yusuf with a group of new Muslims (Picture in my house in Mecca during 1424A.H).

The conversion of Dr. Miller...The most famous advocate in Canada:

He is Dr. Miller of Canada, not only the greatest advocate for Christianity in that land but in the world. This man has a love for mathematics, as such he loves logic and normal sequence of events. He read Islamic books and the Quran to find matters so that he may argue with Muslims during his call since he was an active Christian advocate. He is also one who has very deep knowledge of the Holy Book; the Bible.

His embrace of Islam and how he became the greatest Islamic advocate in Canada

Once, he read the Quran several times in order to find any errors which could support his position against Islam in favor of Christianity. He assumed that the Quran would be an ancient book which was written fourteen centuries earlier speaking about the desert and things of such nature. But he was astonished of what it held and also discovered that this book holds knowledge unfound in any other book in the world.



Dr.
some

Miller expected to find
descriptions' of the

difficulties faced by the Prophet Mohammed such as the death of his wife Khadija (MABPWH), or the death of his children. He was surprised to find nothing of this nature. He was greatly confused when he found an entire Surah (Chapter) in the Quran named Surat Mariam. This chapter had honored Mary to a high extent not present in Christian books nor in any version of the Bible. He also did not find any chapters dedicated to Fatimah or Aisha. He was then more astonished when he saw that the name of Jesus was mentioned 25 times in the Quran when the name of Mohammed was mentioned only 5 times.

But began reading the Quran curiously and was struck by a great verse in the Holy Quran. The Almighty verse:''' Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah , they would have found within it much contradiction.(82)'''[Surat An-Nisa-The Women verse 82].

Dr. Miller said:'''Scientific principles at the present time are known as 'The Principle of Finding Mistakes' or errors in the fact-finding theories to prove authenticity or: 'Falsification Test'. He then says:'''No author in the world possesses the audacity when writing a book to say: This book is error-free. But on the contrary, the Quran tells you:

This book has no errors, but also challenges you to find errors, and then reiterates that you will not find any”.

Also he stood wondering about the verse:”” Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?(30)””[Surat Al-Anbiya-The Prophets verse 30].

Dr. Miller says:”This exact verse was a scientific research that won a Nobel Prize in 1973, and was based on The Big Bang Theory, which states that the universe is a result of a huge explosion which occurred and resulted with the universe, the heavens, and the planets. It was all a coherent object then it was disintegrated. Glory be to Allah!”.

Dr. Miller said:”Now we come to some this fascinating about the Prophet Mohammed (PBUH) and the claim brought against him regarding the demons and their assistance to him, the Almighty says:””And the devils have not brought the revelation down(210). It is not allowable for them, nor would they be able(211) Indeed they, from [its] hearing, are removed(212)””[Surat Al-Shuaraa – The Poets verses 210-212] & ””So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy]””[Surat An-Nahl – The Bee verse 98].

Do you see? Is this the manner in which the devil writes any book? Would he write a book then would instruct before reading it: Before you read this book you must seek refuge from me. These verses show astonishment in this astonishing book. And, there is a great logical argument against those who made such claims.

Of the stories that intrigued Dr. Miller, and which he classifies as a miracle was the encounter of the Prophet (PBUH) with Abu Lahab..Dr. Miller says:

This man; Abu Lahab; hated Islam passionately, to the degree that he followed Muhammad (PBUH) wherever he went; to reduce the value of what the Prophet was preaching. If he saw the Prophet speak to a group of strangers, he waited until the Messenger was done then he would go to them and then ask:”What did Mohammed preach to you? If he said White then it is black, and if he said night then it is day”. Meaning that he would attempt to discredit anything the Prophet (PBUH) would say, and plant doubt in people.

Ten years before the death of Abu Lahab, a surah in the Quran was descended named Surat Al-Masad. This surah confirms that Abu Lahab will go to hell, in other words that Abu Lahab will not enter Islam. Over the ten years, all Abu Lahab had to do was to come to the people and says:”Mohammad says: I won't convert to Islam and will enter the fire,

but now I want to enter into Islam and became a Muslim! Now, What do you think? Is Mohammed honest about what he says or not? Is this revelation divine?" But Abu Lahab did just the opposite despite that all his actions were in contravention to the Prophet (PBUH) but he did not prove the Prophet (PBUH) in this matter specifically. As if the Prophet said: "Abu Lahab: you hate me and want you forbid me. Well, you have a chance to prove me wrong" But he failed to do so for ten years! He did not attempt and did not even pretend to convert to Islam. For ten years he had the opportunity to destroy Islam in one minute! But because this speech was not that of Mohammad (PBUH), but it was inspired by the One who knows the unseen and knows that Abu Lahab will not become a Muslim. How could Mohammad (PBUH) know that Abu Lahab will prove what was delivered in the Surah if this revelation was not from Allah?! How could he be confident for a decade if what he preaches was right if he knows it wasn't from Allah.

For a person to put this serious challenge can only mean one thing, this revelation is from God:""Condemned are the hands of Abee Lahab, and he is condemned.(1) His wealth did not avail him, nor did what he acquired.(2)He will burn in a Flaming Fire.(3). And his wife-the firewood carrier.(4). Around her neck is a rope of thorns.(5)""Surat Al-Masad verses 1-5].

Dr. Miller describes another Surah that provoked his curiosity due to its metaphysical principle:"Of the miracles present in the Quran is the challenge to predict futuristic events that cannot be predicted by the humans, and are subject to falsification test, or the principle of finding errors so as to identify possible inconsistencies in the item being tested. Here we will examine what the Quran said about Muslims' relations with the Jews and Christians".

The Quran says: "The Jews are the most hostile towards Muslims, and this is constant to the present day; the most people of animosity to Muslims are the Jews". Dr. Miller continues:

"This is a great challenge because the Jews have the opportunity to destroy Islam in a simple way, that is, to treat Muslims well for a few years. Then they may say:" We treat you in a pleasant treatment, and the Qur'an says: We are extremely hostile to you, then the Quran has errors! But this has not happened during the last 1400 years!! And it will not happen, because these words are descended from He who knows the unseen and not by man".

Dr. Miller continues:"Have you seen that verse speaking of the Jews enmity to Muslims is a challenge to the mind:"" You will find that the people most hostile towards the believers are the Jews and the polytheists. And you will find that the nearest in affection towards the believers are those who say, "We are Christians." That is because among

them are priests and monks, and they are not arrogant.(82) And when they hear what was revealed to the Messenger, you see their eyes overflowing with tears, as they recognize the truth in it. They say, "Our Lord, we have believed, so count us among the witnesses."(83). "And why should we not believe in God, and in the truth that has come to us, and hope that our Lord will include us among the righteous people?"(84)""[Surat Al-Maidah verses 82-84].

Generally this verse applies to Dr. Miller; where he is a Christian who, when realized the truth believed in it and entered Islam becoming an advocate, may Allah assist him in this. Dr. Miller describes how the unique style of the Quran astonished him: "There is no doubt that the Quran draws a unique and amazingly guidance unfound elsewhere, and that the Quran gives specific information saying that you cannot have learned before! Such as:" These are accounts from the Unseen, which We reveal to you. You were not with them when they cast their lots as to which of them would take charge of Mary; nor were you with them as they quarreled.(44)""[Surat Ali-Imran verse 44]. ""These are some stories from the past that we reveal to you. Neither you, nor your people knew them before this. So be patient. The future belongs to the pious.""[Surat Hud verse 49]."" This is news from the past that We reveal to you. You were not present with them when they plotted and agreed on a plan.(102)""[Surat Yusuf verse 102].

Dr. Miller continues to say:" No book of the so-called sacred religious books uses this method, all other books are a collection of information which tell you the source of such information. For example, the Bible (The re-written Bible) when discussing ancient stories it states: A certain king lived here, this leader fought in a certain battle, and someone else had a number of sons, named so and so... Etc. This book (The re-written Bible) always tells you if you want more information, you can refer to another book because it is the source of this information.

He also said:"Unlike the Quran which provides the reader with information, then would inform you saying: This is new information! It also asks you to confirm what you read if you are hesitant in believing the truth of Quran in a way that can't be of human thought. The amazing thing is that the people of Mecca at that time; the time of the descent of these verses; and time after time they would hear the challenge of the new information that was unknown to Mohammad and to his people. Although they didn't comprehend this information they would never declare: This is not new but we knew it before...

Never did they say this, and did not say: We know where Mohammad came with this information. This never happened, but what happened was that nobody dared to deny or respond to these challenges; because it was in fact completely new information! And not

from the mind of human beings, but revealed by Allah, who knows the unseen of the past, present and future.

The President of the Republic of the Gambia David Kerba and his conversion to Islam:

His life and the influence of the West on him:

He is the President of Gambia, David Kerba. He was born Muslim, like many Muslim children, and was studying the Quran and maintaining the daily prayers during his youth. As a young adult he departed to the West, lived there for a period of his youth and was influenced by this region's ideas and culture. He became immersed in the life of the West with all the intellectual and ideological deviations and eventually abandoned the greatest possession, which is the religion of Islam. David Cerba abandoned Islam as a result of mingling with the West, and adopting their traditions and customs.

This is a real story of those who return back to the religion of Islam and faith, the hero here is not any individual or a young man who has no purpose in life, but one who had a noble and great goal which was the liberation of his nation, and now he represents the highest authority in his country. The strangeness of the story lies not in becoming a President, nor was it because he was a born Muslim and lived his life in the West following their ideas and their biases and abandoned Islam, but the surprising story was that at the pinnacle of power with its pleasures and holding the highest position reached by a human being he did not forget his childhood and Islam, and he was in a struggle to return to his religion and to his Lord.



David Kerba, The president of the Republic of Gambia

His political life:

David Kerba entered politics which he loves, he mastered it, and was attracted by the game and lust for positions he reached as the President of the Republic of the Gambia. He

was a brilliant politician thinking that political work to liberate his occupied country is a work greater than the religion of Islam. And as such, he thought he was doing a moral action. This man had great political achievements for his country. He liberated his country from occupation, underdevelopment, economic and intellectual loss, so he thought he had reached the highest moral goal in the world when he with his fellow countrymen liberated their home Gambia from British occupation on 18 February 1965. Gambia was declared a Republic, and he was chosen as the President of the country on April 24, 1970. He felt that he won the battle of his life, but he was still searching for his soul. His efforts which he contributed to his country had cheated him and his journey took place between his career, heart, and his mind. He would say: "... And between my split heart was a long journey, I was able with it and through it to realize all what I reached for and to liberate a black African homeland, and placed it on the map of the world as a sovereign State."

And he would say about the political victory that he and his companions achieved: "This was a victory extracted from the mouth of the lion, enough to turn heads, and infects young dreamers like us with the daze of power. That was a great battle, it took away from our lives half a century of war with struggle, and negotiations forming political parties, losing battles and winning them -also- What a pleasure it was then when we snatched away our homeland of occupation, underdevelopment, economic, and intellectual loss."

The story of how David Kerba embraced Islam

There was a statement that he would repeat to himself and it motivated him to return to Islam. He would say about himself: "I always felt that I had two hearts in my chest: A heart for me, and another against me. The heart that I possessed was pushing me to study, politics, and be involved in life's fight. The other heart would place a question on my mind and my heart which I could never answer: Who are you?" Despite his political status and prestige he was looking inside for the truth and righteous path but didn't know where to find it. He would say to himself: "This victory was nothing more than to please the persona and its lust, but the instinct took me to fight the greater battle... You've earned your fight with life so earn your fight with yourself. Go back to yourself, discover the precious person inside you ... Remove it from the rubble of Westernization, secularism and studies in the schools of theology. The sound came out of the internal part telling me: Go back to the innocent child, who was sitting between the hands of teachers and elders reciting the Quran and seeks to pray".

While this man was a child he would frequently pray and memorize the Quran but as he mixed customs, traditions and ideas of the West, he became like them. But the voice of truth that emerges from inside was always awakening him from blasphemy to Islam.

So this man decided to return to his sound instinct, and found himself saying: "Here I felt that my heart was not being faithful to me, that nothing in the world was worth a human earning when he loses himself, and I simply decided to earn myself, to return to the Islam I lost or almost lost while I was in the midst of life concerns and its pleasures, and now feel that I have gained myself, won my trade with God, and learned a lesson that would only be learned by one who has a throbbing heart and senses, and a conscious mind".

Thus, the Gambian President returned to his proper self and named himself David Jawara or Hagg Dawood, leaving the old name David Kerba.

His activities and religious contributions

This President called on Muslims worldwide to unite, telling them: "Muslims throughout the world are United by one thing which is Islam, which is not just theoretical concepts, it is a behavior and a civilization. How desperate are we these days to apply such Islamic behaviors, and follow its civilization!"

"We are now in serious trouble; the whole world unites and other people find alley entities that they create with their own hands. We have all recourses to possess a powerful civilization, yet we did not unite! This is on one hand, on the other hand, the economic sphere which is the easiest areas of solidarity still needs sincere efforts, collaboration must be inclusive of all perspectives of Islam, whether in Africa or in Asia or in Europe and America".

Then he adds: "If we start with economic success then our success in the social sphere will be guaranteed, this is the right solidarity leading us by international changes dictating that we demand this in each conference everywhere".

The President of the Republic of the Gambia believes that Islamic unity and understanding is not an imagination, especially after we saw European Union system; and that what unites us is greater than what unites them. Lets us make them a model for us although our heritage is filled with great examples. Let the Organization of the Islamic Conference be the framework that brings us together and proceed from it to the path of Islamic unity.

We note here that this man is an experienced politician who had benefited from the experiences in the world of politics to engage in advocacy to Islamic unity.

Dr. Robert crane , Former Adviser to U.S. President Nixon:

He earned a doctorate in International and Comparative Law in 1959, and held various positions, including Chair of the Harvard International Law Society, and the Deputy Director of the U.S National Security Secretary, and adviser to the former U.S. President. He is Dr. Robert Crane, or Farouk Abdulhak after announcing his Islam in 1980.

Dr. Robert Crane explains the reasons that led him to Islam: "My father was a professor at Harvard University. He taught me to care about and defend what is right, and try to avoid errors. I spent most of my time in the investigation of Justice before becoming a Muslim. At a symposium in Damascus, I met my friend Professor Roger Jaroudy and heard him speak and attack Capitalism since he was a Communist. We both had the same goal which was to support justice. And we both were against the focus on wealth, because focusing on wealth gathering causes injustice. Jaroudy followed the Marxist principle which seeks to destroy ownership whereas, I considered ownership the key to freedom. But we both saw that wealth eventually leads to injustice, not justice. We both had called for a system to produce and give justice for all. We found that Islam is the only solution; It is a justice system based on the laws of Sharia, in its overall principles, in the minor aspects, and in necessities. And I as a lawyer was trying to find something that was nonhuman"¹.

As for how he found Islam, he says: "In 1980, following the victory of the Islamic revolution in Iran, there was more interest of people in the West with Islam, not with admiration and interest but they viewed it as a threat to them, so many decision makers and thinkers held seminars and conferences on this subject. I attended a conference to learn these studies and submitted theses in the fall of 1980. Many participants at the conference were leaders of Islamic thought, including one of the Muslim leaders who spoke several times to explain Islam completely, and this is what I was looking for. I realized that he was quite knowledgeable. Then I saw him pray and prostrate, and I was against the matter of prostration, because in my view we must not bow down to anyone, in this I saw an insult to him and to his humanity. But then I realized that Sheikh Hassan Al-Turabi was prostrating to God and worshipping him, I should also kneel too, so I did and entered Islam since that day"²

The French scholar Professor Roger Jeroudi:

At the age of fourteen he converted to Protestantism, and then joined the ranks of the French Communist Party. And has lived a life full of events, and career achievements in the scientific field. In 1945, he was elected as a Member of Parliament, and then earned a doctorate in philosophy from the University of Sorbonne in 1953. In 1954, he earned a doctorate in science from Moscow. And then was elected to the Senate, and in 1970 A.D. he founded the Centre for Studies and Research of Marxism, and remained a Director for ten years.

Series: Present Models of Converters (Celebrities who Embraced Islam): Al-Husseini Muidi. Damascus: The Arab Book House. Vol 3, 2006, p. 20.

² Hidden Face Behind These Muslims: Mohammed Kamil Abdel Samad. Cairo: Egypt Lebanese House, Vol. III. 1995. p. 19-20.

He was looking for the truth for half a century, until he issued his book *The Promise of Islam*, which highlighted the positive elements of Islam that makes it the only choice before mankind to get out of misery, and deliverance from certain death. And this book was the real beginning of Islam for Roger Jeroudi; or Raja Jeroudi, who declared his Islam in 1982 in Geneva.

Jeroudi tells us the rationale for entering Islam, he says: "Islam appeared to me as an answer to my lifelong questions, especially on three essential points regarding awareness in this era:

1-Prophet Muhammad's never alleged that he invented a new religion, but he calls us in essence to the faith of Abraham. The Qur'an names Moses and Jesus as prophets in Islam.

2- Islam does not separate between wisdom and revelation. Islamic Science during its peak in the University of Córdoba did not separate research for reasons without research for purposes. In other words: it answers the question of how and the question of why. This is how the science and technique was at the service of human brilliance, not diminishing it by raising its wishes and dictating certain groups or nationalities. Regarding the revelation, it is not incompatible with science and wisdom, but appointed by their awareness and their limitations. Jeroudi explains this eloquently: "Faith is mind without borders", thus putting the true relationship between reason and religion.

3. Islam allows problematic relations between religion and politics (Relations between human dimensions) without intersecting them with relations between Church and State (Relations between founders), like many situations in Europe, particularly in France."

And concludes his article in the French magazine *Le Monde*, saying: "This is the meaning of the choice of monotheism, and is at the same time teaching work ethic, because Islam does not require worship to be surrender, and submit under threat, that is surrender, but respond to the call of God in an active response, a free response, a responsible response. And away from the taunts, and threats, to reach; as I wrote, to the great joy: That I keep after seventy years as my dream for the last twenty years¹.

Um Abdul Malik: The American Woman

A simple American women who did not know anything about Islam or its teachings. She sneered and laughed when she heard the word Islam the first time she heard it while she was watching television. Soon after, she witnessed in her own eyes how Islam teaches care towards parents. She was shocked by that, and Allah opened her heart to Islam and she became a Muslim. And the Almighty said in his Holy Book: "So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to

misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe(125)'''[Surat Al Anam – The Cattle verse 125].

She tells the story, and says: "The first time I heard the word Islam while watching the T.V, I laughed at what I heard.

After a year of hearing to the word Islam, I heard it again. But where? At the Hospital where I work, where a couple came and accompanied a sick woman sick, and all were Muslims.

The wife was looking at a chair that I sit on to work and I notice signs of concern, and she would often wipe her tears.

Out of curiosity I asked her why she was upset. She told me that she comes from another country with her husband, who came with his mother in search of a cure for his mother's disease.

She talked to me while crying and asking God for her mother-in-law's healing and wellness. I wondered so much!! She came from a distant country with her husband in order to deal with his mother?

I remembered my mom and I said to myself: "Where's mom? Four months I gave her a perfume bottle on mother's day, and never thought of visiting her since that day! This is my mom. How do I behave with a mother-in-law?!"

I was surprised with this couple, especially that the mother's situation is difficult and is closer to death than life.

What struck me was the wife and the relation between the mother of her husband?! She bears suffering herself, and she is a beautiful young woman for her? Why?

No other topic occupied my mind. I imagined myself if I were this mother. What a happiness I would have felt. How lucky is this old woman! I envy her very much.

The couple sat by her all the time. He would receive phone calls from abroad, asking about the status and health of the mother. One day she entered the waiting room and sat down. I took advantage of her to ask her what I wanted. She told me a lot about parental rights in Islam, and amazed me so much with information about how these rights are promoted in Islam and how to deal with them.

After a few days the old woman died. Her son and his wife wept bitterly as if they were two small children.

I was thinking of the couple and what I learned about parental rights in Islam, and wrote to an Islamic Center requesting a book on parental rights.

Since then, I live in day dreams imagining that I was a mother, had children that loved me and always asked about my wellbeing, and were kind to me to the last moment of my life without charge.

This beautiful dream made me convert to Islam without knowing anything about Islam except parental rights. After that I also learned that all its commands teaches virtue and prohibit evil.

Thank God I married a Muslim man, with whom she had children, and always ask God to grant them guidance and righteousness and that God blesses them for me”¹.

English scholar Martin Lings:

As a young man he was a Christian with his family that didn't know anything about religion except that they are Christians by inheritance. He grew up free from any doctrine or true faith.

But started gaining mental maturity after he graduated with a B.A in English, and began excavating heritage books about religions around the world with the intention to read them all. He was stopped by the religion of Islam and its related teachings that are clearly consistent with logic and reason.

He then felt that he had found himself with this religion, which is in conformity with the human instinct. He says:”I found in Islam what I missed all my life, and I felt then that I was a man for the first time. It is a religion that draws man to his nature, which is consistent with human beings”, and says:”God wanted me to be a Muslim, and when He wishes nothing can stop it. This is why Muslim first and foremost”.

Soon after Martin Lings (or: Abu Bakr Sirajudeen) embraced Islam, he strengthened his faith, practiced asceticism from worldly pleasures and abandoned the life full of seductive pleasures. However, his understanding to asceticism and mysticism is not in his opinion the isolation from society, but it is:”Living an apparent life, but abstaining from its pleasures in the heart»².

The American writer Mariam Jameela:

An American woman of Jewish origins, she was not prevented by the Zionism of her people and their hatred of Islam; which they see as distorted version of their own religion

The Truth Prevails pp. 12-13 `

Hidden Face Behind These Muslims: Mohammed Kamil Abdel Samad. Cairo: Egypt `

Lebanese House, Vol. III. 1995. p. 39-40.

copied by a Bedouin to his tribe; in search for the truth and then convert to Islam. She then married a man from Pakistan and travel with him there. She says: "I believe in Islam because it is the truth, I did not enter it because it gives me the right as a woman that was missing in Western environments, or because it gives me refuge from a civilization that I could not cope with"¹.

Regarding her faith, she encountered some coincidences that eventually led to her conversion. They are:

A. She heard by chance to the verses of the Holy Qur'an. She says: "By pure coincidence one day, I heard the Arabic music on the radio, it appealed to me, so I went to buy some Arabic CDs. By another coincidence, between the CDs there was one with the verses of Surat Maryam, it gravitated me to the Quran".

She states that the most powerful effect on her; as well; was when she also heard in the mosque in New York a recitation by a child coming from Zanzibar who had a voice and recitation much better than many famous Quran readers.

B-Islam's truth and answers to questions that she couldn't find answers to, and also couldn't find answers from her parents. Mariam states honestly that what persuaded her to believe in Islam was the comprehensive and clear answers to the problems she was bedeviled by throughout her adolescence and youth. Those relating to death and fear; she would not find answers when she asked her parents about fate after death, as they wondered at her and usually said: "You have a long life". They did not believe in the afterlife and rebirth, and heaven and hell. She didn't find answers in the Torah or the Talmud either, in their view reward and punishment was purely temporal. The Gospel however had a very vague non-detailed description of the afterlife. There was non-other than the Quran with answers to this question, it relaxes the tormented and confused mind, and explains the meaning of life, wealth, reward, and punishment.

C-The tolerance of Islam with others. A tolerance which is manifested beyond nationality, including that she has never felt in the Islamic world and during her stay with her husband in Pakistan faced any challenge or discrimination because she is of Jewish origin.

She adds: "That due to Islamic tolerance, Maimonides was the personal physician to Saladin, and he was like other Jews who did not feel different in the center of Islamic civilization, in contradiction to what they felt it in the Western civilization, for example".

Hidden Face Behind These Muslims: Mohammed Kamil Abdel Samad. Cairo: Egypt ' Lebanese House, Vol. III. 1995. p. 16.

She then compares that Islamic tolerance and the nature of racism practiced by Jews, saying: "Jewish racism is manifested in the refusal to accept new individuals to the Jewish faith, and they always question their intentions". She then gives examples of friends in New York, she narrated the story about a German girl who married a Jew and converted to his faith, however, his family refuses interacting with her. As well, she talked about an American girl who entered Judaism upon her marriage to a young Jew to be surprised by the power of the Rabbi who has the ability not to accept this conversion¹.

Doctor and Surgeon Maurice Bucaille:

Maurice Bucaille was born to two French parents, he grew up and was raised by his family in Christianity. As he finished his secondary education he enrolled in the Faculty of Medicine at the University of France. He was among the top students in his class, and eventually became the most famous and skilled and experienced surgeon in modern France.

It was his skill in surgery and a fantastic story that turned his life and changed his personality, and opening his heart to Islam:

France is known as one of the most States interested in archaeology and heritage. When the late Socialist French President; Francois Mitterrand; took office in 1981, France requested from the State of Egypt in the late 1980s the hosting of the Mummy Pharaoh of Egypt for tests and examinations.

The Mummy of the Tyrant was met by a parade worthy of a Pharaoh. It was delivered to a private wing in the French Archeological Center where the greatest archeologists in France, doctors, surgeons, and Biologists began studying the Mummy with the aim of discovering its secrets. The head surgeon and the first official studying this ancient mummy was no other than Professor Maurice Bucaille.

The therapists were interested in the restoration of the Mummy, while the interest of their manager Maurice Bucaille was very different, he was trying to discover how this Pharaoh King died.

Late at night, the final analysis results were determined. Salt residue indicted that the Pharaoh drowned. ...! And that his body was recovered from the sea immediately. His body was then mummified to preserve it!

But there was still a strange unanswered question: How was this body preserved so well in comparison to others although it was extracted from the sea?!

Hidden Face Behind These Muslims: Mohammed Kamil Abdel Samad. Cairo: Egypt ' Lebanese House, Vol. III. 1995. p. 16-18.

Maurice Bucaille was writing his final report with information regarding a new discovery, that the body of Pharaoh drowned and his body was mummified directly after it was extracted from the sea, until someone whispered in his ear saying: Do not rush, the Muslims talk about the drowning of the Mummy.

But he strongly condemned this news and was puzzled by it. Such a discovery could not be known without the advancement of modern science, modern precise computer equipment. Someone said to him: It is narrated in their Quran the story of the sinking and the preservation of his body after recovery.

He became more astonished and wondered: How is this knowing that this mummy was discovered originally in 1898 A.D, almost 200 years before, while the Quran speaks of this and it was more than a thousand and four hundred years old?! And how is this when all of mankind, not only the Arabs, were ignorant to the fact that ancient Egyptians were known to embalm their Pharaohs, this was only discovered only a few decades previously?

Maurice Bucaille sat that night looking upon the Pharaoh's body, thinking carefully about what his friend whispered to him regarding the Muslim Quran and how it speaks about the survival of the body after drowning. While the Holy Books of Matthew and Luke discuss the drowning of the Pharaoh during his pursuit of Musa, without the fate of his body at all. He asked himself: Is it possible that this is the Pharaoh of Egypt who was chasing Moses?! Is it possible that their Mohammed knew over fourteen hundred years what I just discovered?!

Morris was unable to sleep and asked for the Torah. He read in Exodus: "The water returned and covered the chariots and Knights and all of Pharaoh's army that came behind them at sea before them, not one lived".

He was unhappy and did not rest since knowing the news of Muslims' beliefs regarding the preservation of this body! He packed his bags and decided to travel to Saudi Arabia to attend a medical conference where the top Muslim surgeons would attend.

There, his first discussion was about what was detected in his research regarding the drowning and mummification of Pharaoh's body, then someone opened a Quran, and read this verse: "" So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless(92)""[Surat Yunus verse 92].

This verse shook him in a severe way making him stand in front of the audience and yell at the top of his voice: "I am embracing Islam and I believe in the Koran"¹.

He says in his book *Quran and Modern era Science*; which was given an award in history by the French Academy in 1988: "Surprisingly, the first thing noticed in the spirit of the Quran is its wealth of scientific subjects. In the mean time we find that the Bible holds huge scientific errors, while we discover not a single error in the Qur'an. If one says that the Quran is written by a man, we can ask: How can the Quran which was written in the seventh century have facts that do not belong to that age. There is no explanation for the source of the Quran".²

He says in the last sentence of his book *Study of the Scriptures in the Light of Modern Knowledge*: "Given the level of knowledge in the days of Muhammad, one cannot imagine that the scientific facts in the Quran were written by human beings, so it is only fair that the Quran is not only seen as divine revelation, but has to be given a very high authenticity provided by scientific data contained therein, which if considered today seems to defy human explanation"³

And we conclude from this that he who defies God enters hellfire and is tormented in this world and the hereafter except those who repent. God made Pharaoh an example because he was an arrogant oppressor claiming divinity.

The Almighty said: "And said, 'I am your most exalted lord.' (24) So Allah seized him in exemplary punishment for the last and the first [transgression]. (26) Indeed in that is a warning for whoever would fear [Allah]. (27)" [Surat An-Nazi-at-Those Who Drag Forth verse 24-26].

Allah returned Abraha back to Yemen, to be an example for his successors because he didn't believe in God and wanted to destroy the Kaaba. The Almighty said: "Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant? (1) Did He not make their plan into misguidance? (2) And He sent against them birds in flocks, (3) Striking them with stones of hard clay, (4) And He made them like eaten straw. (5)" [Surat Al-Fil-The Elephant verse 1-5].

Series: Present Models of Converters (Celebrities who Embraced Islam): Al-Husseini Muidi. Damascus: The Arab Book House. Vol. III, 2006, p. 12-15.

² Series: Present Models of Converters (Celebrities who Embraced Islam): Al-Husseini Muidi. Damascus: The Arab Book House. Vol. II, 2006, p. 11.

³ Study of Heavenly Books In Light of New Knowledge pp. 222

Abraha returned to Sanaa by the will of Allah to be deemed as an example to those who do not believe in the might of Allah and those who wish to destroy the Kabala.

Hiralal, the son of Indian leader Mahatma Gandhi:

He was raised in the house of his father, the great Indian leader Mahatma Gandhi, where he was practicing the religion of Hinduism and followed the teachings of Brahma, which is considered one of the finest communities in India. It was no surprise that he immersed deeper into the study of Hinduism, and the study of the gods, ancient books, and scriptures, such as: The Vedas, Brahman, Gavadgita and others, and the conflict with the other religions such as Buddhism.

His profession as a lawyer gave him the chance to learn about the social conditions experienced by poor people in his country, and the extent of the injustice practiced by Hindus against other communities, and also with some members of the same sect who were referred to as the outcasts which were viewed as necessary servants to the Brahmins, and without this service they go without reward.

This made him think about the validity of this religion that divides people, and was touched by what he saw of equality between Muslims among each other. There was no difference between rich and poor, or between the descendants of wealthy families and others in rags. He was moved further after he notice that Hindu books discuss qualities of the Prophet Muhammad.

Hiralal knew a lot about Islam because he was following what was written about it. A verse stuck in his mind where the Almighty said:”” And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech.(164) [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise.(165)””[Surat An-Nisa-The Women verses 164-165].

He realized then that the truth was shinning in front of him, and that he finally reached the initial steps to the right path, and then he insisted on converting to Islam after he read the verse:”” And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.(85)””[Surat Ali-Imran-The Family of Imran verse 85].

He then met with members of Islamic Preach Foundation and went on Friday to the Great Mosque in the city of Mumbai, and in front of more than 20,000 Muslims attending prayers at the mosque Hiralal announced his Islam. He was named after this Abdullah Hiralal Gandhi. He ascended the podium and addressed the people with an immortal speech, where he said:” You all know that I am the son of the great pagan leader Gandhi,

I announced publicly, in the midst of this great gathering of Muslims, I love Islam, I love the Quran, I believe in Allah and the Prophet Mohammed, the best peace of God be on him, and that no prophet will come after him, and that the Quran comes with the truth, the descended books are all truthful, God's prophets and messengers are all righteous, for the sake of Islam and Quran I shall live and I shall die, and I will defend and I shall strive, I would be one of its great pillars, I will be a preacher for it within my people and my tribe. This religion is the religion of science and culture, justice, honesty, compassion and equality.¹

The Spanish Woman Laura Rodriguez:

“I chose Islam because it gave me the rights not given to me by Catholicism”.

This is how the Spanish Laura Rodriguez embraced Islam. She focused her speech on the rights of immigrant women in Spain. Laura Rodriguez was born to parents who are Catholic, and received her education in Catholic schools. After having embraced Islam, she announced it strongly: “I chose Islam because it gave me the rights not given to me in Catholicism, such as: individual liberty, legal rights, and the right to education and work, even the right to marital intercourse”.

Rodriguez; currently the President of the Federation of Muslim Women in Spain; emphasizes this more, saying: “Catholic women cannot communicate with God directly, they do not have the right to divorce, and their role is merely to deliver children. Until recently, Spanish women needed formal approval from their husbands to open a bank account”. This is what Yusuf Fernández Ordóñez confirmed as well. He is the Secretary of the Islamic Federation in Spain, which is led by Rodriguez.

When Rodriguez was asked: Why do women in Christian countries have greater access to education and personal rights, and are more present in public life in comparison with their Muslim counterparts? She replied: We cannot assess Europe through Christian perspective, the individuals may be Christians, but the Church has lost its power to influence society. Though Rodriguez says she gained more rights after her conversion to Islam, but at the same time she acknowledges that much work remains to be done to improve the situation of Muslim women and migrants, especially in Spain. Rodriguez had worked on immigration issues in the past seventeen years, and she witnessed that migrant women face more difficulties than their male counterparts.

Prejudice against Islam

Hidden Face Behind These Muslims: Mohammed Kamil Abdel Samad. Cairo: Egypt ` Lebanese House, Vol. I. 1995. p. 25-27.

Rodriguez strongly criticized the Spanish media, she said: "The media does not only refer to Islam in a negative way, but it also depicts Muslim men and women in a bias view. It describes men as violent, dominant and controlling. And also gives a perception of the women as being subservient and victims. We established an exhibit for the Muslims in Spain, but the press did not show interest in it. If we advertised that we would have an exhibition regarding women in medieval Madrid, all media avenues would be on board". Rodriguez also said: "Islam is identified with extremism and terrorism, and is used in reference to immigrants, rather than be seen in Spain as part of the European identity. This is a problem of identity, we're European, but we have embraced the religion of Islam at the present time, so now Islam is also part of the European identity".

Ordóñez indicates that Muslim immigrants in Spain are coping fairly well in the community. He and Rodriguez both stressed that the social problems facing Muslims in Spain are experienced due to the prejudice against Islam and immigrants. Rodriguez says: "We are secular and are not extremists, so if I were to try and join a political party I would face rejection because of my Hijab".

Dr. Murad Wilfried Hoffmann and how he converted to Islam:

Hofmann's life and Biography:

Murad Wilfried Hofmann was born in 1931, German citizen, and was a follower of Catholic Christianity. He studied in Germany until he received a doctorate in law from Harvard University, and worked as a nuclear defense expert at the German Foreign Ministry, then as Director of the Information Department at NATO in Brussels from 1983 until 1987, and then as ambassador of Germany in Algeria from 1987 to 1990, after which he worked as an ambassador to Morocco from 1990 until 1994. He is married to a Turkish woman.

Murad Hofmann during a young age was subjected to a horrific traffic accident where his chances of survival were slim. Even the surgeon he was supervised by, after him providing necessary assistance said to him: "No one would survive such an incident, in fact. God spared you my dear for something very special."

The hunch of the doctor was correct. Dr. Hoffman converted to Islam in 1980 after a deep study, and after experiencing the attitude of the Muslims in Morocco. His conversion to Islam was a controversy because of his high status in the German Government.



What brought Dr. Murad Hofmann to Islam:

What brought Dr. Murad Hofmann to Islam were several reasons, including (Coexistence with Muslims — Muslims bear difficult conditions for their liberty and faith – the attitude of the Muslims and their relationships – experiences in Dr. Hoffman's life with Muslims). That is what Hoffman's words would explain as he lists the causes of conversion to Islam

Hoffman said:

In the acceptance test set by the German Foreign Ministry, each applicant had to lecture for a period not exceeding five minutes on a subject determined randomly, and it would be assigned to him ten minutes earlier. And I was surprised when I found out that the topic of my lecture was "The Algerian Issue".

To my surprise was the extent of my knowledge on this subject, not my ignorance of the matter. A few months after the testing, prior to my departure to Geneva, the head of training advised me when we met accidentally during the course of eating food, that my assignment has changed to Algeria

During my work in Algeria in 1961/1962, I witnessed a period of eight years of war between the French and Algerian National Liberation Front. During my time there, a third party known as the "secret army", which is a French terrorist organization, including settlers, rogue soldiers, and rebels also joined the struggle. Not a day went by without having a large number of dead on the streets of Algeria. They were often shot in the back of the head at close range, for no reason other than being Muslim

These sad facts formed the background of my first brush with Islam, I noticed how the Algerians accepted their pains, and their strong commitment in the month of Ramadan, and the conviction that they will be victorious, and their humane behavior amid what they suffered. And I realized that their religion played a role in all of this. I realized their humanity in the truest form when my wife was subjected to abortion under the influence of the then current events. She started bleeding at midnight and the ambulance could not attend to us before 6:00am because of the imposed curfews, and because of the slogan "Kill without warning" applied then. At six in the morning, I realized as I looked out

from my window on the fourth floor, that the ambulance couldn't find us. After a long delay, we were off to the clinic, and my wife worried that at that time she would lose consciousness. So-and in case of an emergency- she told me that her blood type is O with RH negative. The Algerian driver heard us talking, he offered to donate some of his blood, which is of the same blood type. This was a Muslim man who offered to donate blood, during a time of war, to save a foreigner of a different religion. To know how these surprising indigenous people thought, I began to read "their book the Quran which was translated to French. I haven't stopped reading it since then until now, until this moment. I hadn't got to know the Quran excepts through open windows of memorization schools in Mizab in southern Algeria, where the Berber children learn to recite it in a foreign language to them, which surprised me. Later I realized that keeping and reciting the Quran was mandatory; as God's direct message; under all circumstances. After 25 years of work in Algeria and for the first time, I went back to it as the Ambassador in 1987. And since being adopted as Ambassador to Morocco, which is bordering Algeria, in 1990, rarely does the image of Algeria leave my imagination that still suffers catastrophic pain. Could all of this be purely a coincidence?

Hoffman continues his speech regarding his attraction to Islam: "I realize the power of attraction of the art of this religion now much greater than before since I am surrounded by at home now with abstract art, and then an Islamic art. And I also realize it when the history of Western art is incapable of the definition of Islamic art. It seems that the secret lies in the presence of Islam in intimate in all manifestations of this art, such as in hand writing, Arabesque, patterned carpet, and architecture of mosques and homes and cities. I think deeply of the secrets of lighting mosques, Islamic palaces design, which suggest the inbound movement, inspired by thought of paradise with its parks overshadowed by leafy plants, springs and water ways, and in the social structure of the brilliant ancient Islamic cities which takes great care about the populous surroundings, such as interests in highlighting the location of markets, harmonization or adjustment of temperature and wind. Also the merging of mosques with centers and schools and the roads in the market area and the housing complexes. One who knows one of these markets whether in Damascus, Istanbul, Cairo, Tunisia or Fas knows them all. All are, whether large or small are Muslim organizations of the functional-style.

Dr. Murad Hoffman; the former German Ambassador; continues to talk about notable changes after his embrace of Islam, such his rejection of wine and the disappearance of the bottle of red wine from the food table, guided by the teachings of his new religion which prevents alcohol. Hoffman says: "I thought initially that I couldn't sleep well without a dose of alcohol in my blood and also that sleep will turn away from me at the beginning, but what actually happened was the opposite of what I thought, because my body was no longer in need to get rid of alcohol, my pulse became lower during sleep and became quieter than ever before. It is true that wine assists in the digestion of fats and

lipids, but we have left pork out of our diet forever and but the smell of the harmful forbidden meat gives me a feeling of nausea.

This is how Islam woke Hoffman up from his intoxication to worship his; commitment to what Allaah has forbidden him to do and obedience to seek forgiveness of Allah Almighty.

How does Dr. Hoffman think after his conversion?

Faith has been well established in the heart of this man and he began thinking of the world and it's relation to the hereafter and he would say: "The afterlife is only a part of this world. Hence, the interest in this life. The Quran inspires the Muslim to seek prayer for this world and not only for the hereafter."

Even the etiquette of eating, visitation takes manners from the Islamic religion.

Then began to look at Islam in a hopeful and knowledgeable way and also said:

The spontaneous spread of Islam is a feature of its through history, because the natural religion revealed to the heart of the Mustafa (Mohammed PBUH).

Islam is comprehensive and capable of confrontation, and its excellence is in making education obligatory, and a form of worship. And the steadfastness of Islam and its refusal to withdraw from the scene, was considered by many Westerners as a departure from the context of the time and history, but also a major insult to the West.

God will help us if we changed ourselves, not to reform Islam, but to fix our position and our actions toward Islam.

Islam is the eternal alternative life project showing no expiry, and if some saw it as old and ancient it is also modern and futuristic, it is timeless and placeless, Islam is not an intellectual or prompt fashion, and can continue.

His writings after his conversion to Islam

After his conversion Dr. Hoffman began an authoring process, and his writings include: "Diary of a German Muslim" and "Islam in 2000", and "Road to Mecca", "Islam as an alternative" which caused a major controversy in Germany.

Conversion of Hakim Mansour - Ellis Jack Ellis (formerly):

His life before his conversion to Islam and his biography:

He is Macon Mayor Jack Ellis in the U.S. state of Georgia. He is the first black mayor in America. He was born on 6 January 1946, and received his Bachelor of Arts degree from

St. Leo College in Florida. He joined the U.S. Army and participated in the war in Viet Nam, and won a medal for courage. He is a retired U.S. army officer.



After retiring from the U.S. Army, he was nominated for Mayor of Macon Georgia mandate America and achieved what he aspired. Ellis was sworn in as Mayor of the city on 14-12-1999, becoming the first mayor of black color in a town dating back 176 years, and is the 40th Mayor of this town.

We all know what Islam was against in the West from attempts to distort the image of Muslims but the turnout to embrace Islam was always on the rise. The human may continue going astray but if truth was presented, one would find himself leaning towards it and to the path of Islam. This is what happened to Jack Ellis and his conversion to Islam, as he returned to his roots after years of soul-searching.

The reasons for his conversion to Islam:

He studied the Quran for years and found his refuge in Islam. He then traveled to his native origin, as he is of African descent, specifically to Senegal which was a major reason to embracing Islam. He said: "My ancestors practiced the rites of this religion in this African country before being deported as slaves to North America".

The local station WNAZ. in the city of Colombia, Southern California, Ellis, aired Mayor of Macon statement regarding his conversion to Islam in December 2006, and his choice of naming himself the name "Hakim Mansour Ellis".

Hakim took the decision during a visit to Senegal, he expressed his fully comfortable feelings after his conversion to Islam, which he described as a return to the roots, and he understood the advantages of the Islamic religion from others as he said: "Muslims believe that the Prophet Mohammad (PBUH) is the seal of the prophets and messengers to mankind, they also believe that Moses and Jesus were prophets, unlike the Jews and Christians who do not believe in Prophet Muhammad (PBUH)".

Hakim Ellis's commitment to worship

Hakim Ellis became a regular visitor to the Islamic Center on Bloomfield Rd. and became an observer of the five daily prayers in congregation, according to the American newspaper The Boston Herald.

What he did after his conversion.

Ellis's embrace of Islam opened the way to more cases of proclaiming Islam in the town, many people converted in the town, which is indicated by his statement: "It is the right of residents to know Islam", adding: "Being mayor, I think it is the right of people to learn about my beliefs, and that I am a man of faith, and my religion is Islam." thus Hakim Ellis became a major cause in some town folks embracing Islam . Ellis holds a good place in the hearts of the townspeople which he contributed to becoming one of the most American thriving towns in all areas where he used his formal powers to assist young people in job training, education and tutoring, after-school programs, and programs to combat crime, and build more than 40 affordable homes which have gained him popularity among those seeking to buy their first home. He is now building hundreds of affordable homes to suit the market area of Belize Hill.

Ellis is 61-year-old, a father of five boys, currently presides over the town of Macon Georgia for the fourth consecutive time. It is noteworthy that a person is allowed to run for four consecutive terms only, which means that he will not run again, but he said that he intends to contest the race in 2008 on a seat in Parliament from his constituency.

The conversion of Torcuato Kardilli:

Truth Seeker

He is Torcuato Kardilli an Italian national and is a diplomatic personality who served as an Ambassador to Syria, Sudan and Libya, then as an Ambassador to Saudi Arabia. He is married with two children. For ten years he was looking for the truth since 1990 until he converted to Islam in 2000. On 13 November 2001 the Italian Foreign Ministry announced that the Italian Ambassador to Saudi Arabia Torcuato Kardilli has embraced the Muslim faith since 2000, and that his decision was of full conviction and thought and took many years. The Ambassador is an expert in the Middle East and the Arabic region, he studied the Arabic language and mastered it since his college days. Kardilli at the time of publishing this news was 59 years old.



The timing of his conversion to Islam.

Kardilli Torcuato chose 2001 as his declaration of Islam, especially in the month of November and that was after the events of September 2001 and this timing coincided with the peak of the attack on Islam in the aftermath of the events of September 2001 in New York, and in the midst of Western preparations: American and European to invade Afghanistan (Taliban and Bin Laden), mobilizing world opinion to discipline terrorism (i.e. Islam). The secular West was surprised by Italian Ambassador "Torcuato kardilli" announcing his conversion to Islam, and that this conviction to Islam was not a random act or gesture, but it took ten full years, in which he studied the principles of Islam and its civilization carefully and in-depth conscious in all of its aspects. Because Kardilli was not just a diplomatic personality who embraced Islam, his embrace of Islam at the time was an occurrence covered by Italian newspapers in particular, and the world press in general. The Italian press has commented on this by saying: "Kardilli has chosen Islam in the time of conflict raged between civilizations and religions. And the choice of Islam raises a lot of controversy and confusion, though he is not the first ambassador of the Italian nationality who converts to Islam, he was preceded by other ambassadors who embraced Islam while they were living in the Kingdom of Saudi Arabia for the previous 10 years to become after his Islam the President of the Italian Muslim Council, Vice-President of the Muslim World League in Mecca, which has branches in Rome".

How did the fact finder Kardilli convert to Islam:

Kardilli explains how he became a Muslim saying: "I stayed more than ten years searching for truth, without keeping my mind busy with lies and the invented stories that were fabricated to degrade Islam and Muslims and the Prophet of Islam. I embarked on the study of this religion which was disliked in the West to ascertain what was told to us about it, and that it is a religion based on terrorism, murder and bloodshed. And that this religion was based on the worship of three gods, and that it was a religion preaching the jurisprudence of Mohammed who was a corrupt Cardinal struggling with the Church, a religion based on desires and polygamy, and forces people to embrace it.

There were many questions that I had to verify from Islamic sources, and indeed I found answers there were clear pertaining to this religion.

I made sure that this religion does not call for terrorism, nor killing or bloodshed, but calls for world peace, and the Qur'an says:”” And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing””. [Surat Al-Anfal verse 61]. Ordering Muslims to honor and respect their enemies, feed their captives, not killing them, and that this religion is based on faith in one God with no partners, and the belief in angels and heavenly messages and all the prophets without distinction between messengers, and also honors God's Messenger Issa (Jesus) in a grand way.

And this religion does not call for polygamy, but allows it with restrictions and conditions. Polygamy would be terminated if the man can not equate between the wives. And that this religion does not force others to follow it, as the Quran says:”” There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.””[Surat Al-Baqarah verse 256]. Assuring that both belief and blasphemy are up to human desire:”” And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.””[Surat Al-Kahf verse 29].

Had the wise West and their thinkers been impartial and studied Islam without preconceived ideas they would have found that it is a religion for all humanity; calling for good manners, urges all the virtues, against consumption of wines to cease the mind, without intimate friends. A religion calling against vices, pornography and immorality. But one that promotes virtue (Achieving goodness) and forbids vice (Does not produce except evil), compassion, tolerance, justice, brotherhood and humanity. This is the essence of Islam, which it's principles attracted me, a heavenly approach revealed by God to his Messenger Mohamed (PBUH), which was undedicated. The followers of Islam have a problem which is that they do not value this divinely approach, which is between their hands, and had they applied it as their ancestors did they would have recovered their civilization, and returned to their precious glory and regained their past which allowed them to prevail of the whole world”.

Kardilli lived a long life seeking the truth after he put aside all ideas, lies, and fabrications that stuck in his mind about Islam. He chose to study Islam from Islamic sources after learning the Arabic language. In full awareness, sane thought, and a piercing mind he read all aspects of Islam and the Quran, its meanings and underlying principles. He read the biography of the Prophet Muhammad (PBUH), Islamic society, and Islamic civilization. He compared Islamic principles: equality, fraternity, justice, compassion, honesty in saying, fulfill the pledges and promises, and forbidding what is evil to those of secular principles: The end justify the means, the interest of the self, claiming that the West was found for sovereignty and supremacy, other civilizations were found to be subject to the West, ceasing the rights of non-European Nations, aggression and hypocrisy, lies, and deception. Kardilli then discovered where the truth is.

He sure that Western culture is based on fabricated lies and inventing misconceptions, continuing to narrate it until it is believed by Westerners, and that educational curricula and the media has no purpose but to entrench these lies, spreading misconceptions, and dissemination of fantasies and myths about Islam alone among heavenly religions sky so that it may remain weak, and to prevent Western intellectuals from seeking the truth behind this religion, after the deluge of falsehoods and fabrications which alienates Islam and distorts its image as the greatest enemy of the West.

Kardelli studied the Islamic East in all its aspects for over ten continuous years so that he gained the wisdom to do is the right thing. Since 1998 and until 2000 he became the Secretary General of the Council of the Affairs of Italians Abroad, then an ambassador in Saudi Arabia. In all his posts he was always known with integrity, fairness, wisdom, prudence, vision, and placing things in the balance of fairness and justice equipped with a balanced mindset, he was supplied by all cultures of his day, satisfied and certain to the principles of Islam and its tolerance.

Story of Malik Shabazz or the American leader Malcolm X, leader of the civil rights movement and his embrace of Islam

Biography of Malcolm X

He is the famous Islamic preacher Malcolm X or "Malik Shabazz" of American nationality. Malcolm X was born in Detroit on 6 of Dhu'l Ki-ada 1343 AH/29 of May 1925 in a poor family whose breadwinner was killed in racial incident, this was a period of turmoil in the American racial discrimination abhorrent between whites and blacks. Malcolm grew up with passionate hatred against whites, and was expelled from school despite his high level of intelligence. He moved to New York City where he lived a life

of amusement and absurdity, in prison at the age of

Islam and the change in his

Malcolm entered prison and house of change in his life. Islam and read Islamic benefited greatly. He had the read grand books not others to read. In prison also

of conversation and debate and began a dialogue with the prison chaplains to persuade them to accepting Islam. Malcolm stayed in jail until he was nearly thirty years old and was released in 1952. He decided to deepen his knowledge in the teachings of Elijah Muhammad, the leader of the Nation of Islam. He went to his brother in Detroit, and there he studied the Fatiha, went to the mosque, and was influenced by the attitude of Muslims. In the mosque two slogans drew his attention, they were: The first says: "Islam: Freedom, Justice, Equality. And the other was written on the American flag:" Slavery, Pain, Death. "

Malcolm X met with Elijah Muhammad, leader of the Nation of Islam movement, which he joined later. The Nation of Islam was marked with ideological deviations which ended with a declaration of Elijah Muhammad prophet hood. But Malcolm soon corrected the path of the Islamic movement which had deviated strongly from the righteous path in America, and called for the correct faith and patience that claimed him as a martyr due to his advocacy and his defense of what is righteous.

After his Islam:

Malcolm X worked in the car manufacturing company Ford for a period and then left it. He then became a cleric, and excelled because he was able to address people in the language they understood. Many blacks were guided by him, and he visited a number of large cities, and was primarily focused on the Nation of Islam. He always considered the consequences of his actions on this movement. He was married in 1958 and had three



which ended him twenty.

life

this was the first He converted to books, and advantage to available for he learnt the art

daughters. He named the first Atilh after the Commander who plundered Rome. At the end of 1959, Malcolm appeared in the U.S. media as a speaker on behalf of the Nation of Islam movement. He appeared in a programme entitled: "Hatred Generated by Hatred", and became an instant media star. He was bombarded by phone calls, and written about in the press. He participated in many television and radio debates and was a focus of the press. As a result, security authorities began monitoring him especially after 1961. A movement started in that period to learn the Arabic language among the Nation of Islam, because it is the original language of the black man.

Elijah Muhammad recognized in Malcolm X gumption, revolutionary and the persuasive ability, so he assigned him to the Board of Directors of the movement, and made him Imam for Temple No. 7 in New York. Malcolm showed effectiveness in advocacy and visited universities, parks and prisons, and places where people gathered. Many people embraced Islam because of him including the boxer Clay after which the television channels opened its doors to him, and he held debates on the air, and shot to fame.

Visiting Hajj and his turning point:

There was a radical transformation in the life of Malcolm X when he went for pilgrimage in the year 1960A.D./1379A.H. There he met with scientists and religious leaders. He met King Faisal who told him: "The Nation of Islam movement has deviated from Islamic belief and practices misguidance". Malcolm X toured Muslim lands to further his education. He visited Egypt, Sudan, and Hijaz, and met with the Azhar Grand Imama and Sheikh Hassanein Makhlof who is the Grand Mufti of Egypt. He then returned to America and re-announced his conversion to Islam, and began a new dangerous and final phase of his career.

Malik Shabazz returned to America in 1961A.D; 1380A.H, and began a call for the correct faith, and tried to persuade Elijah Muhammad to follow the right path and to go for Hajj, but Elijah strongly refused and expelled him from the movement. He founded a new group called "Ahlu Sunna group", and began preaching for the righteous religion. He was joined by many among the first of them was Ben Wallace, Elijah Muhammad's son himself. Elijah Muhammad began threading Malcolm X with death, but he did not hide or stop. This lead Elijah Mohammed to launch a media campaign against him to deflect people. Those threats left Malcolm X only more determined and insistent. American newspapers added now to restrictions on Malcolm X, although they were previously encouraging him when he was called for a false religion and creed.

Malcolm X said:

Nationality should not blind our eyes to see the truth, an error is an error regardless of who made or done it. Nobody can give you freedom. Nobody can give you equality or

justice or anything. If you're a man, you take it. You can't separate peace from freedom, no one can be at peace unless he is free.

His death and murder:

Malik Shabazz continued to advocate the correct doctrine disregarding threats of Elijah Muhammad, until the 18th of Shawwal 1381A.H/February 21, 1965A.D, the day three black youths shot Malik Shabazz while giving a lecture at New York University. He died on the spot at an age of 40 years old. His assassination was a turning point in the movement the Nation of Islam, where many left and joined The Ahlu Sunna group, learning the true religion.

Haji Mohamed or the German Josef Clemens conversion to Islam:

Biography:

Joseph Clemens is a German national born in 1912 and remained in Germany until he became a young man and then left his homeland (Doslterf) to Morocco to escape the falsity of modern European civilization which is characterized; as he described; by deception and misinformation. Josef Clemens joined the German army before his departure to Morocco because he was interested in military life, love of adventure, and risk taking. He was engaged in the French regiment which was working to strengthen the French occupation and suppression of local revolts. However, he was upset and dissatisfied with himself and the crime against humanity that he was participating in that country where he was taking role in tightening the occupiers control of the local inhabitants. Therefore he decided to leave.



The causes leading Joseph Clemens to Islam:

There were many reasons leading Joseph Clemens to accept Islam. But the main one was what originated from his inner self:

There was a conflict within himself from his hatred of injustice found in European civilization as he was always looking for Justice and the true religion.

Other causes were:

He was greatly impressed by the Muslim mujahedeen and their attributes particularly he was impressed by their exceptional defense of their homeland, their love of martyrdom, facing death with courage and firmness, while upholding all solid moral values and ideals, even in the most critical conditions.

That was the motivation needed by Joseph Clemens to join a tribal rebel camp in the mountains of the Atlas, and announcing his desire to convert to Islam. He adopted the name of Mohammad and was called "Haji Mohammad". He wore the Arab garb, and was resembling Arabs in all their habits and behaviors.

Life after conversion?

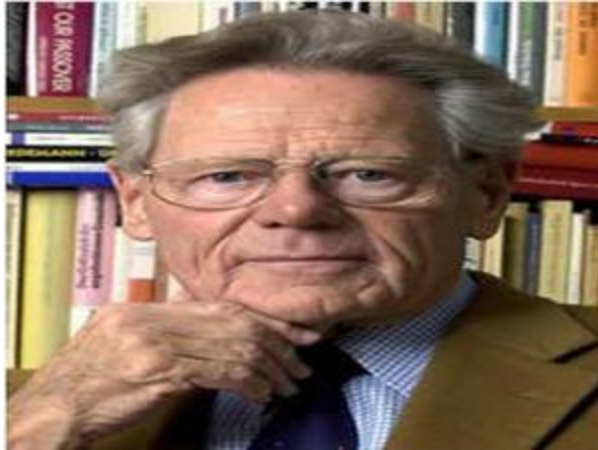
This man had benefited from military experience before Islam and used it to in the service of Islam and Muslims. He went to work under the banner of Abdelkrim Alkhatabi in 1921 and was involved with him militarily. He worked with him in topography and translating of messages that were received from Europe. Later, Joseph Clemens fell in the hands of the French forces. This was followed by the fall of Abdelkrim Alkhatabi during his struggle with French troops. Clemens was given a military trial as a deserter from the army and sentenced to death, which was then reduced to hard labor for life. Oddly, one European journalists met him before his deportation, he described him s unperturbed, with strong faith, indifferent to the fate that awaited him. Yes it is the attributes of one who follows the right path after learning that Islam is the true religion and the desired hope. Joseph Clemens spent many harsh years in the torture camps with patience, hope and courage until his death in 1963.

With this, a page full of the finest heroism, courage, and struggle of a hero of Islam who embraced it and struggled until death was folded.

Swiss theologian Hans Kong conversion to Islam:

Biography:

Dr. Hans Küng was of the Christian religion, a Swiss theologian, one of the most famous Catholic theologians, and one of the pioneers of the search for truth. He seeks truth wherever it is, and after numerous studies and comparisons in beliefs he became Director of the Almskovih Research Institute in 1986 in Tübingen, Germany.



How he embraced Islam

After his studies, research, and comparisons he made distinguishing between what is a clear truth and what is hidden void, he realized that Islam is a religion of true heavenly order, and that Mohammad is the Messenger of God who received God's revelation and delivered the message as intended.

The great German theologian found no alternative but to declare the facts he reached as he saw that it was imperative to expose the truth.

A conflict began between truth that the greatest theologians Dr. Hans Kong wanted to announce on one hand and between fundamentalist Catholic men who were surprised by his enormous scientific status and calls for Islam and his belief in the Messenger of Allah and faith in him. The dispute reached its peak with the then Pope after the publication of his dangerous book that set forth the facts and the irrefutable evidence and proof. The book is titled "Christianity and other religions".

It was really exciting to know that Hans Kong confirm and recognize with certainty that Mohammad (PBUH) is the real Messenger of God, and to say otherwise is a false allegation, and illusion which lacks proof.

What he did after his Islam

Hans Kong was able to defend Islam and confront the ideas of the Church. After this the Church could not continue to deny the prophet hood of Mohammad (PBUH), that the Messenger of Allah had been revealed to by the heavens, and that he is a Messenger by definition. Hans Kong was able to present an irrefutable arguments and proof to address and refute the arguments of his opponents who had a weak position and misunderstanding of Islam and it's Prophet. Because of his love of Islam and respect for its principles he requested from his disgruntled opponents in the Catholic Church to try and understand Islam, observe their consciences, and perform their duty for once in their

lives towards this long-ignored world religion. It seems that the Catholic bishops have responded to this invitation and started studying the Quran and understanding the principles of Islam and its doctrines. Once the truth was realized by them two priests belonging to Diocese of Paris converted to Islam after their conviction and ratification to what was stated in the Quran.

And according to Hans Kong: "Mohammad was a real Prophet, and we can no longer deny that Mohammad is leader and guide on the road to survival."

Mostafa Abdel Raouf Ahmed, Girgis Bishay Girgis (formerly) and his embrace of Islam:

Biography:

He is a former monk named Girgis Bishay, a Professor of theology in the Church. He converted to Islam after deep study and after practicing and preaching Trinity in Christianity. He felt deep remorse and converted to Islam in 1993. He officially adopted Islam in 2002 refusing to talk about his journey towards Islam. He loved using the composite name chosen by himself Moustafa Abdel Raouf Ahmed Girgis Bishay Girgis. This was his used name after converting to Islam.

When asked about his insistence on the pronunciation of his name in this manner:

The purpose of the pronunciation of my name Mustafa Abdel Raouf Ahmed Girgis Bishay Girgis is because the Messenger of Allah (PBUH) says: " Zayd is from me and I him, I have his rights and he has my obligations ". The companions said:"Zayd ibn Muhammad"; so Allah revealed the verse:"" Call them by [the names of] their fathers; it is more just in the sight of Allah . But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allah Forgiving and Merciful."" [Surat Al-Ahzab verse 5]. Islam does not allow adoption, so my name after Islam is Mustafa Abdel Raouf Ahmed, and the rest of the name is that of my father and grandfather.



First dialogues

He said in his first media conference in which he opened himself for criticism as he refers to the doctrine of the Trinity in Christianity ". He narrates his journey of embracing Islam, and how he studied it for the purpose of questioning its basis, but was defeated and then converted to Islam and waived all his entitlements to his brothers. He also narrates how he met a man in King Hussein mosque and later married his daughter ... We asked him:

Why have you come out of your silence now?

He said, Jesus (PBUH) says:" What earns a man, if he shall gain the whole world and lose his own soul". God has blessed me with the blessing of Islam.

I wanted to announce my conversion before this, for "to guide only one man is better for you than owning red cattle". This dialogue might be a reason to guide those who are astray, and illuminates the vision of non-Muslims.

-Did any one embrace Islam on your hands as you say?

This did indeed happen, and I have a copy of him converting to Islam and his I.D.

-What about your journey from Christianity to Islam?

I was raised in a Christian family, and I say Christian although Christians like to be branded as Copts themselves. This is a term that refers to all Egyptians, not just Christians. After having finished my undergraduate degree I went to Alalklerket school and became one of the pillars in the Church and lecturing Professor. I began studying Islamic religion and belief not because of the love in Islam at all but to find loopholes to question it and question Muslims themselves in it. This was an internal commissioning and stemming from my belief in Christianity. If you don't know that that is a calamity, and if you do know that that is even a greeter calamity and one who is silent of righteousness is a mute devil. A human is not responsible for his inception or the initial choice of his religion or his name.

-The term Divinity and Humanity are words that are always used, what do they mean?

The Church matters are divided to two categories: Divinity and Humanity. Divinity refers to the deity of Jesus Christ (PBUH), and these are not amenable to discussion. As for Humanity, this is regarding a Christian's life. What provoked me in Islam at the time is that it casts doubt on the crucifixion of Christ, so I started to expand my studies, and wondered: Why Islam says that Jesus is not God? The cast upon me doubt about who is God is and who am I?! The Bible says: God sent his only son so that whoever believes in him should not perish, so how can God abandon his son to be killed by the Jews?! For example, if someone hit my son, the least I can do is to defend him, and assuming that God came down to Earth in the image of Christ, whatever His image was, whether He is the Father, Son, or Holy Spirit, and remained dead for three days and rose up on the third day, "Easter", then who managed the Cosmos during these three days during the death of God? Did the universe managed it or was there a power that managed it? If the universe was able to manage itself for a moment then it will be independent of the Creator and His existence. If there was an operator of the universe instead of the dead God then He is worthy of worship" He then laughs and continues" The living takes more importance than the dead". And God who has died is weaker than God who lives. If we assume that Jesus is God then he is the creator and manufacturer, and who is stronger, the maker or the item made. Of course the manufacturer. How does the item being made overcome the manufacturer? God created Adam and Adam disobeyed God, so God rappelled Adam to Earth and was able to return Adam to paradise again, so then our Lord does not need to fall to the ground himself to atone for the sin of Adam. If we are to assume for the sake of

argument that the Jews are killers of Christ and knowing that the Jews are the offspring of Adam then we may ask: "How would the creature kill the creator?"

-Why did you start to doubt the doctrine of the Trinity? Why did you dismiss it?

The doctrine of the Trinity is complementary to divinity, and the doctrine of the Trinity says: "In the name of the father and the son and the Holy Spirit one God Amen". Which means that God is three, if we use mathematical equations we get to the conclusion that "One in three by three", not one. How is father, son and Holy Spirit one while the verse in the Bible says: "Divinity does not separate from Humanity for the blink of an eye"?! Divinity is God and the father does not separate the son for an instant, but separated him when he was crucified on the cross. I compare myself to one who was blind and went to the doctor and was able to see the light. Can this man close his eyes again? Impossible, such is the blessing of Islam.

And what about the rest of your criticism of Christianity, and what is your opinion regarding the crucifixion of Jesus?

If we assume that there is a man carrying a whip and whenever he saw none he would strike him. Would anyone love this whip? Impossible. The same applies to the cross which was an instrument of torture and was used to punish criminals. Christians themselves say that Jesus carried the cross of shame, How does one make holy a shameful symbol? And how do they love the whip "cross"? The Father will not come down to Earth for a mistake committed by the creature. The Son, refers to a human faction, and this son eats and drinks and produces waste. It is reasonable that God the pure holds "impurity"? If the Qur'an says: "And *Salam* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"(33). Such is 'Iesa (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute)(34)""{Surat Maryam verse 33-34}. If Jesus was the son of Mary was the spirit of God, and the spirit of God will give him the right to divinity, then he would be a living God, because all organisms hold a spirit, and the spirit is from God.

-Some believe that Christ suffered the crucifixion to erase the sin of Adam. What is your response?

We did not talk enough about the cause of Christ. Christians believe that was stated in the Quran about disbelieving the crucifixion of Christ is fairytales because God says in the Quran: "" And because of their saying (in boast), "We killed Messiah 'Iesa (Jesus), son of Maryam (Mary), the Messenger of Allah," - but they killed him not, nor crucified him, but the resemblance of 'Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Iesa (Jesus), son of Maryam (Mary)""[Surat An-Nisa verse 157]. Crucifixion -as we said-it was a severe punishment for a serious crime. It was the harshest types of punishment serving as a

death penalty nowadays. What offence was committed by God to be crucified! To say the purpose was to erase Adam's sin is talking crazy. A sane-listener laughs while an insane one speaks. What is the importance of humans that causes God's descent from the throne to the Earth! The Good Lord says in the hadeeth about himself: " O My servants, even if the first amongst you and the last amongst you and even the whole of human race of yours, and that of jinns even, become (equal in) God-conscious like the heart of a single person amongst you, nothing would add to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of the Jinns too in unison become the most wicked (all beating) like the heart of a single person, it would cause no loss to My Power."

In what churches did you serve? What is the difference between the priest and the monk?

I grew up in the Church of the Virgin in Shubra, and served in the churches of Alexandria and Assiut. The ecclesiastical levels are of several types, including Monk. The second is a Pastor who performs services in monasteries, there is also a father and a priest and Bishop, and monastic conditions are not to marry. It is mandatory for the priest to marry. I earned the degree of Professor monk in the Orthodox Church, and the fact of the matter is that the monk is a fad, "and every fad is going astray, and every astray behavior leads to hell fire". There were no monks during on the days Jesus Christ (PBUH).

-What about your family's Christianity before Islam?

My father is teacher Girgis Bishay Gerges, he was a great trader in Farag. I don't like to talk about my family, I will not discuss personal things. Salman the Persian (MABPWH) said: "My father is Islam". And when he said this, the Prophet (PBUH) said: "Salman is of us Ahlu Albyt." I quote the words of the Apostle: "Washokah, Washokah (How I miss them)". Al-Farouq Umar said: "Whom O Prophet of Allah". The Prophet said:"My brothers". Al-Farooq Umar said:"O Messenger of Allah, are we not your brothers?" He said: "You are my Companions. My brothers are those who have not come yet. How can I search for something greater than the greatness of Islam!!

-Did Christian missionary operations occurred while you were in the Church?

I refuse to talk about evangelism in the Church, and I would like to be among the ones whom the Messenger of God referred to saying:"The best of you are those who learn the Quran and teach it" I wish I could be a reason for non-Muslims to accept Islam. If we do not recognize Jesus than our Islam is incomplete, so I refuse to go into details as to what was happening in the Church, so that no one may say: I publish their "dirt"; the religion of Islam urged respect for Judaism and Christianity, God says:""" The Messenger has believed in what was revealed to him from his Lord, as did the believers. They all have believed in God, and His angels, and His scriptures, and His messengers: "We make no

distinction between any of His messengers." And they say, "We hear and we obey. Your forgiveness, our Lord. To you is the destiny.""[Surat Al=Baqarah verse 285].

-Are you convinced with Islam or could you retreat away from it?

The Messenger of Allah says: "I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet". And the Prophet said:" and whoever does not follow my sunnah has nothing to do with me". The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last enervation into your hearts. Someone asked: What is wahn (enervation). Messenger of Allah (PBUH) He replied: Love of the world and dislike of death. Muslims have forgotten God, so He made them forget themselves.

Have you memorized the Holy Quran? And what do you think of Muslims now?

I memorized four parts of the Quran, and am getting ready to finish two others, all this is with the help of God; for "To guide one man is better for you than owning red cattle." When one man wanted to accept Islam on my hands I wanted to be sure of his credibility. First I sat down with him, and when I checked his readiness I told him: "If it was for the sake of Muslims than you will not poorer than them, and not weaker than them; it is because they made themselves vulnerable so they were weakened by God. If you want to convert to Islam for worldly possessions than it is better for you to stay in your place ". After my certainty in his belief in Islam, God guided him to His religion of Islam.

You were a monk banned from marriage, Are you still single?

I married the daughter of the man who took me in after I embraced Islam. He is a loved one rather than my kinsman. Lord bless him and his family, and may he be rewarded with health. He is El Haj Mohamed Ragab Mohamed Abbas, who worked in the mills and is now retired. I met him by chance in Rehab Husayn (PBUH) and I say this despite of it being secret so as not to waste the good deeds. The man told me that God has blessed him with three sons and three daughters, and I would be as the fourth son. He said: "I will wed you to my daughter" and promised that he will help me although he was from a normal background. I stayed with him in his hometown of Zagazig until I finished with the procedures of converting to Islam. He would say to those who saw me at his home:" He is close family, and I came to visit from Cairo" to pare me any embarrassment. After the process was completed he threw me a party and then allowed me to marry his daughter providing me with housing in the area of Kanatir. I worked in a factory as a security guard and unfortunately faced some harassment from Christians who knew of

my story. I worked for a good salary in a factory which was managed by a Christian. He forced me on leaving work to later be employed in a sweets shop in Bab Al Bahr.

-Did you own money before your embracement of Islam? And where did this money go?

I own a share in a market seized by my brothers. Since that time I didn't get my share from this shop, whether it was the profit for this period or the capital. I only ask to retrieve my share.

-Do you feel fear as you demolish the pillars of Christianity in this manner?

I know with certainty that this interview will open the gates of hell, but I say to my non-Muslim brothers: The religion of Allah is Islam.””” And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers. [Imran, verse 85], and if I wasn't sure of what I say, I swear to God that I wouldn't have declared Islam.

What about the work of the Clerical College? Or any conducted research?

The Clerical College is equal to the Faculty of Theology at Al-Azhar, and I do not want to go into what they teach or study; so that no one can say I am embarrassing the church.

Second: Why did these people accept Islam?

Perhaps it is not a surprise to say that Islam was exclusive by Allah in bestowing characteristics of tolerance, love, peace, and acceptance of others regardless of creed. This causes an attraction that prompts him to convert to this religion and be in it's the shelter.

One observation to the West and it's statistics regarding the spread of Islam in Europe is evident about the belief of others about this Islamic religion and how they embrace it. This includes:

1. The number of Muslims in America which has reached 8 million and is increasing significantly.
2. The number of Muslims in Europe is 30 million Muslims and 5 million in France alone. The number is expected to increase in France to 20 million by 2020.
3. The Russian researcher Dr. Belo said: It is expected that the number of Muslims in Western Europe and the United States will increase dramatically.

4-The number of Muslims in Russia was 13 million people in 2002, i.e 9% of the population and a study confirmed that in 2050 the projected percentage of Muslims will be 50%!!

5. The number of Muslims in Germany is 1.7 million Muslims with the possibility that this number will rise up to 5 million during the next 10 years¹.

Thus, there is no country in the world that isn't inhabited by Muslims. The Messenger of Allah (PBUH) said: "This matter will spread as day and night and will never exclude a house or a place livery. Allah will present this religion with dignity and humility , a dignity dignifying Islam and humility humiliating infidelity" (Musnad Imam Ahmad, 16344)². There are many intellectuals and prominent scientists, and even simple observers who studied Islam carefully and were personally impressed, and had no options but to praise it, and conversed to it with powerful faith and certainty.

Islam is a religion and world power, « it invites all people to worship one God, the One and only true God. This is why the Lord (Headley) showed surprise at the universality of Islam, embraced Islam and said:"It is a religion that can unite humanitarian world and bring it's command to worship the one true God who is above all and before all, in an easy way free of fillers and the confusion".

Reflecting that count is Henry Castries in his book "Islam Ideas and Conceptions": «Thus Islam attracted a great portion of the world of as it upheld the personality».

And the universality of Islam, says the researcher Sanks: "Muslims are growing each day, and that is evidence of the vitality of Islam and it's greatness".

And therefore supported the magazine The British Telegraph reported: "Islam will become a force affecting events during the coming centuries by its spread among the people of the world, as well as the increasing number of Muslims themselves by 50 million a year. What helped the universality of Islam and thus its spread and embrace is the accessibility of its teachings which are easy, consistent with logic and reason, and consistent with instinct and human tendencies, as the French thinker Steven Diyyinah said:"Truth be told, that Islam accommodates all tendencies of its adherents of all different backgrounds. Its simplicity guides to the straight path"³.

Before I invite these recent converts of Islam to talk and explain how they embraced Islam, and why, and what was their perception of Islam before hand, I will point out to you dear reader that you'll notice among these who converted who is a thinker, a

<http://www.saaaid.net/aldawah/393.htm> ¹

Imam Ahmad, Risala Foundataion vol 28 pp 154 No 16957 ²

Mohammed Kamil Abdul Samad; The Hidden Truth Behind the Conversion of Muslims, version I, pp 10-³
11, 1995.

philosopher, a scientist, a physician, some are famous, and others were normal people shaken by the Zen of Islam and its ease, all opened their hearts and were gratified to the Word that embraced their hearts and their souls before their mouths said: "There is no God but Allah, Muhammad is the Messenger of Allah".

Scientific progress in the early Muslim eras

The early Islamic world enjoyed a far better status than others in that time due to knowledge and the progress of its civilization and inventions. Muslims were much more advanced than their non-Muslims counterparts in all aspects of life, to the point that Western countries were seeking science and progress from Muslims and sending delegations to learn from them. Observe the message of King Georges II, King of England to Hisham III (The Umayyad Caliph in Andalusia 422A.H-1031A.D).

From Georg II, King of England, Portugal, Sweden and Norway, to the Caliph of the Muslim Andalusia, His greatness the honorable Hisham III. After veneration and reverence, we heard about the great flood of progress which is enjoyed in your lands and its scientific institutes and industries. We want our children to witness these virtues, to be a good start in spreading your values, and publish the lights of knowledge in our land which is currently surrounded by ignorance from every corner. We have placed my niece Princess Dionabt on the head of the mission composed of the English Royal daughters who are in line to the throne and seek your care and affection towards her and her colleagues in your careful hands, your Majesty. I would kindly accept this with veneration and pure love.

Your obedient servant

Jorge A. M.

The response of the Muslim Caliph is an example showing how Muslims treated non-Muslims and how they didn't block knowledge from anyone, regardless of their religion. This shows the status of Muslims then and the magnitude of their rule. This was the land of Andalusia which is now Spain. And this is the response of the Muslim Caliph –May he gain Allah's mercy-from Andalusia to the King of England.

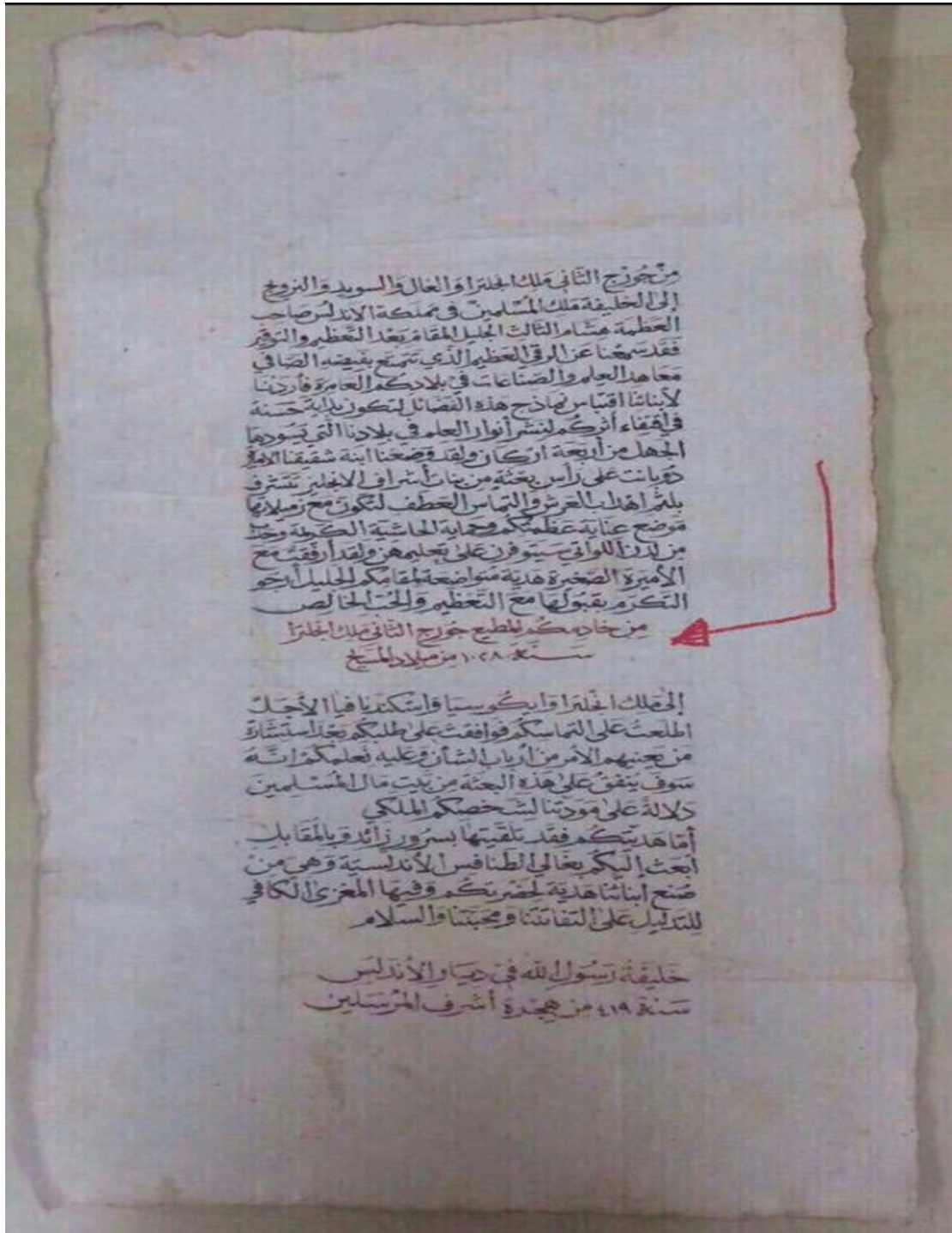
In the name of God the merciful, the compassionate

"Praise be to Allah, and peace and blessings be upon his Prophet, the Master of Messengers.

To the King of England, Aicosah, and Scandinavia.

I read your request, we agree to your request after consultation with the appropriate staff, we inform you that you will spend on this mission from the Muslim Funds as an indication to the respect we have for your highness.

As for your present, we have accepted it with great pleasure, and in return we send you the best Andalusia canvas, and are of the making of our children, as a gift for your highness, which is a sufficient to demonstrate our care and love, and peace be upon you. Caliph of the Messenger of Allah in the lands of Andalous: Hisham III.



In conclusion...Through Dialogue We Achieve Peace

Dear reader;

After pointing out some issues in this book; which was intended to please God; I would like to note some points concerning our goal by writing this book:

1. History has shown us that the Prophet was the first to engage in religious dialogue with the delegation of the Christians of Najran in his mosque in Al-Madinah. He also established a community in Medina built on religious and cultural pluralism, while ensuring the right of everyone, regardless of religion or ethnic affiliation. Renewing this same approach was our King, King Abdullah bin Abdulaziz in this century.

A single look to the first document placed by the Prophet to organize the community and which is considered the first Islamic Constitution explains to us how Islam; led by the Prophet; was able to achieve that unique system implementing the acceptance of others, and allowing it to blend with the Muslim community, while ensuring that all their material and moral rights were guaranteed. The Messenger of Allah said: "Regardless of however you disagree about something it is up to God and to Muhammad [PBUH], and that Jews shall spend with believers, as long as they are combatants. The Jews of Banu Awf are a nation with the believers. For the Jews honor their religion, and for the Muslims honor their religion and their graciousness and themselves except for these whom show oppression and sin, for those destroy and spoil only himself and his family. The Jews of Banu Al-Najjar, the Jews of Bani Harith, the Jews of Ban Saada, the Jews do Bani Jathim, The Jews of Bani Aws, the Jews of Bani Thalaa, the Jews of Bani Jaffna, Bani Lubna, Bani Alshtibh have the same treatment like the Jews of Banu Awf. And Mwali of Taalaba as themselves, and the Jews of Batana as themselves And the Jews and the Muslims have their own expenses, and to whom the victory of the people fought, and including guidance and advice and without sin. And that no person is punished for the sin of an ally"¹.

2-Islam tends to throw the burden of preaching the message of God on every Muslim, through dialogue and advocacy, without excessive or extremism using the Quran as the starting point, which is a basis that was not only delivered to the Messenger of Allah as some think but is in fact addressed to every Muslim.

The Quran addresses them all with verses: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.(125)" [Surat An-Nahil-The Bees – Verse 125].

¹ The Life of Muhamad, Haykal pp. 240-241

The Almighty said:”” Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah ; and I am not of those who associate others with Him”.””[Surat Yusuf – Joseph verse 108].

The Almighty said:”” So by mercy from Allah , [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you””[Surat Ali-Imran- The Family of Imran verse 159].

The Almighty said:”” Say, [O Muhammad], "I only invoke my Lord and do not associate with Him anyone”.””[Surat Al-Jinn-The Jinn verse 20].

As if I were to feel that the address of Ibrahim to his father as he preaches:”” O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.(43) O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.(44) O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]”(45).””[Surat Maryam verses 43-45], is in fact addressing all Muslims guided by God to Islam and faith. As a believer in this guidance he has the obligation to advise his brother in humanity, regardless of belief, gender, or color. Islam is a great blessing, and showing appreciation to Allah is a must for this blessing. Perhaps calling non-Muslims to Islam is an affirmation that Muslims thanked God for this blessing.

3. Islam always tends to open up dialogues with believers of other heavenly religions which are Judaism and Christianity. They both originate from the same Godly niches, and there is great agreement between them and their leader can work together.

Muslims have felt from the beginning a solidarity with Christians who are similar in practicing a revealed religion. In this regard the Holy Quran tells us that Muslims have suffered grief when a battle between the Persians and the Romans ended in the defeat of the East Roman Christians at the hands of the Persians, the Gentiles. And then the Holy Quran reveals to them what will happen in the future, which is victory soon after:”” The Byzantines have been defeated(2) In the nearest land. But they, after their defeat, will overcome.(3) Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice(4)””[Surat Ar-Rum- The Romans verses 2-4]. That victory was achieved as promised in the Quran. Moreover, the Quran tells us that Christians have the closest affection for Muslims:”” You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah ; and you will find the nearest of them in affection to the believers

those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant."'''[Surat Al-Maadah-The Table Spread verse 82]¹.

Also, all these three heavenly religions agree with the notion of Divine Mercy which is above all laws and legislations, and they all emphasize human responsibility for this world as the subjugates of Allah in His land, and preaches good manners of probity and ethical conduct.

4. Islam laid firm foundations for dialogue with others, these should be kept in mind when opening the path of dialogue. These rules are:

A. Respect for the personality of the interlocutor: And of this respect is having interest in what he says and a friendly manner; with paying attention by listening to his words and looking into his eyes and not straying or having preoccupation with someone else.

Allah disliked a similar action by The Messenger of mercy, when he turned away from one of his companions; Abdullah bin Umm Maktoum when a group of people came from the direction of Quraish and the Prophet was preaching to them Islam. Abdullah bin Umm Maktoum walked in and the Prophet did not wish to be interrupted, so he turned away from Abdullah. The Prophet then received the Lord's admonition, in a verse in the Quran which will be recited until the end of time:''' The Prophet frowned and turned away(1) Because there came to him the blind man, [interrupting].(2) But what would make you perceive, [O Muhammad], that perhaps he might be purified(3) Or be reminded and the remembrance would benefit him?(4) As for he who thinks himself without need,(5) To him you give attention.(6) And not upon you [is any blame] if he will not be purified.(7) But as for he who came to you striving [for knowledge](8) While he fears [Allah],(9) From him you are distracted.(10)'''[Surat Abasa- He Frowned verses 1-10].

As well, the Messenger of Allah set an example in respecting others. "If he shook hands with a man he would not release unless the other man released his hand first. When he was looked in the eye he would not stray his vision unless the other man turned his face first, and never advanced his knees before his companion"².

B-Flexibility and tolerance are the arteries of democratic debate: There is no doubt that flexibility and tolerance in the dialogue brings satisfaction and acceptance of the other's point of view, which may lead to the success of the dialogue.

Allah has ordered his Prophets and Apostles of being soft, and having compassionate dialogue even with their enemies. He ordered Moses and Aaron to go to Pharaoh and

¹ Islam and Matters of Dialogue, Mahmood Hamdi Zakzook, Cairo, 2002 pp.38

have a dialogue with him in a very lean manner. The Almighty said:”” Go, both of you, to Pharaoh. Indeed, he has transgressed.(43) And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”(44)””[Surat Taha verses 43-44].

And He addressed his Prophet Muhammad, Allah said:”” So by mercy from Allah , [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah . Indeed, Allah loves those who rely [upon Him].””[Surat Ali-Imran – The Family of Imran verse 159].

There are also considerations that justify flexibility, tolerance, and dialogue. Which acts to keep a desirable dialogue within the same subject or futuristic themes that are imposed by the nature of human existence and its renewable needs¹.

C-Polite tone and listening to the other party: This requires of course several things, including: Not to dominate the discussion and the focus alone, without leaving a chance or room for the other, or without leaving a possibility of discussion for others to ask or inquire, but becomes the focus of attention. And that one is a good listener to others, and has a proper understanding of what is said, and must not interrupt the speaker or object during the speech or disturb him in an embarrassing way. And must not believe or declare that he monopolizes what the truth is, and must not believe that his thoughts, ideas, and all his statements are correct without any possibility of error, and that the other is opposite. His objective must be reaching the truth, accepting, and recognizing it. And must limit himself to discussing the subject at hand, and not discussing other unrelated topics. And finally must refrain from improper arguments and should have a clear favorable productive discussion, away from affectation in speech².

5-Non-Muslims lived under Islamic civilization for centuries and did not feel any limitations in the freedoms to exercise their beliefs, we have mentioned in the first section the contributions of these non-Muslims under Islamic civilization, and the measure of their loyalty and dedication to the Islamic State as a result of the tolerance that they experienced from the Muslim rulers and subjects alike. So it is not strange to find a historian in modern times such as George Sarton exposing that fact, stating that the relationship between Muslims and other religious groups as:”A friendly relationship, or at least not of aggression; because Muslims treated their subjects with compassion and generosity, and due to their care and many research and scientific work was published in Arabic by non-Muslims, including Christians, Jews, and Samaritans ... Until the end of

¹ 2-Morals of Dialogue, Abdul Kadir Shakhyli, Jordon, Vol I, 1993, pp. 67-73.

the Twelfth Century, the Arabic language was the official Jewish philosophical and scientific language”¹.

6. Islam considers that the composition of different races and colors, different complexions and understandings, and the different versatilities and capacities all fall under the wisdom of Allah:”” He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.””[Surat Al Maa-Idah – The Table Spread verse 48]. Perhaps this difference would enhance the degree of ambitions and aspirations to cultural development through cooperation and positive interaction among believer using both material and spiritual possessions.

The dialogue then was an essential need, by the nature of the circumstances, as well as to agree on principle and eliminate differences. People should all feel the great family association descending from the father Adam and mother Eve. By this association, the Quran often referred to people: “”O children of Adam””, so why not live a family life, and postpone their differences to Whom controls their?!”²

7-The message of Islam and its general principles in today's world is derived from its essence and reality, and that can be summarized as follows:

A-Dissemination of spirituality in today's world which has been overcome by materialism, and has been controlled by its unfair philosophies.

B-A call human brotherhood in today's world which has been donated by hatred and threats to world peace in every moment.

C-A call to liberate the enslavement of people, because that is the essence of Islam and its nature

D-Work towards a new ideal culture.

E. Dissemination of the work of Muslim intellectuals and the principles of Islam and the heroic positions taken by its leaders in every language to be a human heritage for those seeking guidance by their purity and dedication.

¹ History of Modern Knowledge, Ismail, pp. 161.

² Dialogue In Islam, Abdul Salam Bin Hussain Bin Hussein, Saudi Arabia, Orbit Center, 2006, pp. 245-246.

F. Disclosure of Islamic civilization assets and its literature for the service of the world, and publish these abstracts in every language.

G. The establishment of cultural and Islamic institutes around the world to spread the Islamic Arabic culture.

H. Re-writing Islamic history in an Arabic encyclopedia in a new way consistent with the evolution of life and contemporary global thought.

I. Publish the prides of Islam in the service of people who lived under its shadow and their advancement during these eras, and how they were influenced by the Islamic Renaissance in intellectual progress, civilization, and sophistication.

J. Continuous call to Islamic policies which include: liberty, equality, social solidarity, brotherhood, justice and all other essential principles¹.

8. Islam dictates, since its appearance, and to this day the proven fact that the positive coexistence between civilizations, people, and religions, as well as the competition among each other with choices is a necessity for the development of a just society in which human rights are protected and respectful to the dignity of the individual. It also emphasizes that the diversity between people and cultures and the uniqueness of each religious and civilizations specificities do not constitute an obstacle to the good of humanity and the unification of its efforts, but is enriching to the human experience. But the real obstacle is the control of a single civilization and its influence on the destiny of the world, which would lead to the absence of peace and security and arbitrary attempts to unite people in a lifeless and soulless, and eventually leads to a totalitarian society which no one really wants, because it means the loss of human rights and an affront to human dignity.²

9. When Islam urges an open dialogue with others is requiring at the same time global solidarity between all people of the world to take responsibility for this world, and spare the people of the world conflicts that may often lead to engaging in wars.

Dialogue is the best avenue for mankind to secure itself from any anticipated attack on its culture heritage. The survival of civilization is the opportunity to engage in dialogues for peaceful resolutions to any conflict.

Islam and Civilization, Mohammed Abdul Munim Khafaji, Beirut, Lebanese Book Home, 1982, pp. 51-52

² Islam and Dialogue, pp.47

10. Early Muslims realized the needs to open dialogues with people from other religions, and also noticed the responsibility placed on their shoulders towards their brothers in humanity. They gave their brothers in humanity all the love and advice to embrace Islam.

History has preserved several documents of these peaceful messages, and calls for these debates which aimed only to ensure human happiness and guide humanity to the straight path. This was referred to by Abu Rayhan Al-Biruni in his book “Vestiges from Previous Centuries (1), indicating a clear correspondence to advocate for Islam through dialogue, dating back to the era of the Maamon in the Third Hijri Century, in a letter written by the cousin of Caliph Abd-Allah Ibn Ismail Al-Hashimi to an Arabic Christian named Karim Muhtad, who held a great stature in the Caliphate, and had great respect and appreciation from the Caliph himself. In this letter to a friend, he advises him to embrace Islam in a picture depicting clearly the Muslims tolerance towards the Christian Church in that era, he says:

“In the name of God the merciful; I initiated my letter to you with peace and mercy as an imitation to my Prophet and the master of all the prophets Muhammad, it is our confidence with our justice. Truthful, speaking right, carrying to us the message of our Prophet peace be upon him, the news was conveyed to us that this was his usual way in opening a dialogue with people, taking the initiative to them with peace and compassion while addressing them, and he did not differentiate between a Dhimmi and National, nor between the believer or atheist. He would often say: I was delivered with good manners to all people, and do not convey cruelty and rudeness. God is a witness to this, as He says:”” to the believers is kind and merciful.”” [Surat At-Tawbah -Repentance verse 128]. And I saw this behavior with the practice of his successors may Allah be pleased with them all, they possessed respect, honor, nobility, and great morals, following the footsteps of their Prophet, and did not discriminate nor not favored anyone. And thus I followed that approach, and was very much inspired by them, and I took this commendable behavior and applied it in this letter of peace and compassion lest one denier denies this approach.”

“What led me and urged me to do so; was that my Prophet Mohammed, said:”The love of the relative is both religion and faith”. I wrote to you in compliance with the request of the Messenger, and the right you have towards us in gratitude of your service and advice to us, and what we hold for you from our love and bonds. And what I see also, from the honorable status you have with our cousin the Caliph, and the close relation you both have, his trust in you, and his deep admiration for you. I saw an opportunity to share with you what I have found suitable for myself and my family and I sincerely advise you, revealing what we live with accepted by God for us on and all creation, and promised us good rewards in return, security in the final return... I wish onto you as what want I want for myself, and I felt sorrow for you due to what appeared to me from your politeness, witty, your knowledge, honor, and goodness and how you have been favored regardless

of your faith and your progress among your people. I said to myself that I should reveal to you what God has granted us, and show you how polite we are following what God has commanded us with, He says:”” And do not argue with the People of the Scripture except in a way that is best “”[Surat Al-Ankabut – The Spider). I will not argue with you except using beautiful speech, and the soft pronunciation of words; hoping that you will return to the truth, and find pleasure to what I shall read to you from the words of the God Almighty, who was sent down to the seal of prophets, and the Master of the descendants of Adam, Prophet Muhammad PBUH. And I am hopeful, asking God to guide you, for He guides whom he wills, and I asked him to make me a reason for this guidance. I found God Almighty says in the textured writing:””Indeed, the religion in the sight of Allah is Islam.””[Surat Ali-Imran – The Family of Imran verse 19]. The Almighty then says:”” And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers(85)””[Surat Ali-Imran – The Family of Imran verse 85], and then decisively confirmed by the Almighty; He says:”” O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].(102)””[Surat Ali-Imran – The Family of Imran verse 102].”

“You are a man whom was honored by God by creating you with no ignorance, and opened your heart to the light of faith. You realize that I am a man who grew old over the years, and had studied thoroughly the common religions and examined them, and read many books, especially Christian community books... And met a community of monks known by asceticism and well learned, and entered many churches and home of worship and attended their prayers ... I saw this amazing diligence of bowing and prostrating to affix the cheeks to the ground, and the expiration of special prayers on the morns of Sundays and festivals...

I now call you, after expressing this knowledge of your religion that you currently live by and love, to this religion that God accepted for both you and I and that I have become satisfied with for myself, and to worshiped the One God who was not born and did not take a partner nor had a son and didn't equate Himself to anyone. It is a characteristic that was used by Him to describe Himself as none of his creation is more aware of Him. The call to worship the One God who is He, and I not add anything that He did not use to describe Himself, He is Great indeed and characterized with Completeness. This is the belief of your ancestor Ibrahim PBUH; he was an upright Muslim.

And so I call you, God bless you, to the certificate and the acknowledgement of the prophecy of Mohammed the Master of the descendants of Adam, as the most pure creation of Lord of the worlds and the seal of the prophets, and God's delivery to be an adviser and guider to all people:”” It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.(33)””[Surat At-Tawbah – Repentance verse 33].

He called on all the people, the people of East and West, the people of the land and sea, mountains and plains, with mercy and compassion, using good words and good manners and gentleness. These people responded to his call entirely and certified that he is the Messenger of Allah to all who want guidance, and they were all submissive to what they determined of the truth and honesty of his message, and its frank and clear evidence of proof and that this Quran was from God, and that no one from the human or Jinn can bring similar verses or the evidence of his call. He called to worship One God, and the masses embraced the message, and became under his command without force, but under enlightenment by the light of admitting his guidance, using his name against others who denied his message, and against those condescending to his call. God enabled them to control the lands and humble the necks of people who stood against them, except the nations that embraced their religion and acknowledged the truth. They injected in this religion their blood and wealth, and gave tribute with open hands... We have we reminded you to accept the book of God and benefit from what we reminded you of. If you choose to remain on the astray path and ignore the truth then we still receive a reward from Allah because of our work and advice to you, and He will judge you InshaAllah...

Release yourself from misguidance and scourge, and abstain from this confusion which you know and do not denied, about what is said about the father and the son and the Holy Spirit and the worship of the cross which does not harm nor benefit, I plead with you and to which your knowledge and honor dictated. I found God Almighty says:”” Indeed, Allah does not forgive association with Him””[Surat An-Nisa verse 48], “”but He forgives what is less than that for whom He wills””[Surat An-Nisa verse 116]. And He said:”” They have certainly disbelieved who say, " Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah , my Lord and your Lord." Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.(72) They have certainly disbelieved who say, " Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.(73) So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful.(74) The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.(75)””[Surat Al-Ma Idah – The Table Spread verses 72-75].

I encourage you to abandon your faith, and those very long tiring diets and efforts, that difficult fasting that causes crisis and misery and affliction which you indulged in, which does not work except for remuneration and torture to yourself. Accept what is inside this religion of values, the easy approach, the correct belief, the proper ways, chosen by God

for the guardians of this religion, and called all His creation to follow, as He favors them, and shows kindness for guiding them; so that His mercy to them is complete.

I have advised you of this, and I performed here your rights of affection and deep love, because I love for you what I love for myself, and wish that you and I practice one single religion. I heard God say in textured writings:”” Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.(6) Indeed, they who have believed and done righteous deeds - those are the best of creatures.(7) Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord.(8)””[Surat Al-Bayinah – The Clear Proof verses 6-8]. The Almighty also said:”” You are the best nation produced [as an example] for mankind. You enjoin what is right””[Surat Ali-Imran – The Family of Imran verse 110]. I felt sorrow for you and wish to preserve you from being among the people of hell, who are evil, and I pleaded with God to bring you to faith, and among those who Allah may be pleased with, and who are pleased with Him, they are the best group. And I requested that you be among this nation of people. But if you ignore this call out of misguidance and ignorance, and dismissed our advice nor accept our message to you, where we do not want any thanks or reward...

Then write to us what you have regarding your religion, which is in your hand, and the argument you have, have no limits to your agreement and case and fear not of falling short in your argument, and not silent in expressing what you believe, no difference and no fear. It is my intention only to listen to an argument from you, with patience and recognizing my need from it in obedience, not ungrateful and not shy, so we measure what we do and what we follow, and collect it in our hands, and then let you know.

Please explain your point of view, let your claims be clear and do not use the excuse: That fear caused hesitation and blocked you and your evidence from the argument, chained your tongue and prevented you from a fair argument. We release you and your argument, lest we are accused of pride, and are called of injustice and unfairness, it is not of our behavior.

Please protest may you be shrouded with health by God and speak what you please, and have liberty with your thoughts and choose your argument, you're in the broader security and by God reveal what is in your chest since we released you with this security, we have released your tongue, we make between us a fair not differentiating Judge, who is all wise and just, and tends not to be pursued except by the truth, and is the reason God gives, we have we righted you to say and be just and secure, We are satisfied with what the mind judges between us:”” There shall be no compulsion in [acceptance of] the religion.””[Surat Al-Qaqarah-The Cow verse 256]. We only wrote to you voluntarily and

to show you the incentive we have, and we know your morals and the faults of what you believe and to you we extend peace, mercy and blessings of God”¹.

Perhaps this message shows us how hair early Muslims saw a need for dialogue with others, and how their dialogue was calm and with love, compassion, and affection. And how they used their morals with them, and how their arguments were and stark evidence was used to demonstrate sincerity that they wanted. In fact, the letter is addressed to every Muslim enlightened mind who preaches the word of God as an insight and guide. Requiring one not to be rude and ill-mannered, but show mercy bestowed by God to follow this religion, mercy between big and small, strong and weak, the old and the young, the father and children, the son and the mother. Our religion is one of mercy, and our Prophet is the Prophet of mercy. God Almighty was right when he addressed his Prophet and Messenger:”” And We have not sent you, [O Muhammad], except as a mercy to the worlds.(107)”” [Surat Al-Anbiya – The Prophets verse 107].

Anas bin Malik may Allah be pleased with him said: I heard the Messenger of Allah say:

“Allah, Blessed is He and Most High, said: ‘O son of Adam! Verily as long as you called upon Me and hoped in Me, I forgave you, despite whatever may have occurred from you, and I did not mind. O son of Adam! Were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I would not mind. So son of Adam! If you came to me with sins nearly as great as the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness nearly as great as it “Narrated by Al-Tirmidhi

By Qamrul A. Khanson

Sunday, March 01, 2009

Toronto, Canada - The Toronto chapter of UPF-Canada welcomed Saudi religious scholar, businessman, and writer Sheikh Ali Bin Sa'ad Ashshahrani to their office at Mavety, Toronto. Upon his arrival, Sheikh Ali was received by UPF Central District Chairman Dr. Hoossen Auckbaraullee and other high-ranking UPF officials. Sheikh Ali was accompanied by his Canadian host Sheikh Shazaad Rasul Mohammed, President and Founder of The Canadian Dawah Association, who is also an Ambassador for Peace with UPF, based in the Kingdom of Saudi Arabia. Sheikh Shazaad has a degree in the Arabic language as well as a Bachelors of Law degree in Islamic Shariah.



Sheikh Ali later met UPF Canada Chairman Dr. Chae Hee Lee, UPF Canada General Secretary Frank Famularo, UPF Central District Co-Director Rev. Mitch Dixon, Rev. Paul Tamale, and Rev. Stoyan Tadin and addressed a gathering of UPF Ambassadors for Peace. Almost 50 people attended the welcoming gathering for Sheikh Ali, where he received an standing ovation for his commitment to the cause of peace among different cultures and religions.

He informed the audience that King Abdullah Bin Abdul Aziz of Saudi Arabia has undertaken many initiatives to promote peace among the people of diverse cultures and religious backgrounds. Among such initiatives, the pioneering Madrid interfaith conference will be best remembered for his patronage; it attracted over 300 delegates including Muslims, Jews, Christians, Buddhists, Hindus, and Sikhs. The conference was opened by the Custodian of the Two Holy Mosques, King Abdullah, in the presence of Spain's King Juan Carlos and Prime Minister José Luis Rodríguez Zapatero.

"King Abdullah has a universal vision and believes that the followers of different faiths and cultures, who uphold common values, can play a big role in solving problems," said Sheikh Ali. The conference called for enhancing common human values and for their dissemination within societies. He appreciated the role of Universal Peace Federation for promoting peace and he pledged his support for the cause.

Frank Famularo spoke in appreciation of Sheikh Ali and his visit to UPF office in Toronto. "Your esteemed visit would help us narrow the gap between Islam and other religions on common grounds of understanding to help build peace universally," said Famularo. We in UPF believe that cultural and interfaith dialogues are essential in order to promote world peace. We are fully aware of the efforts your country has put on interfaith dialogue. Because of the initiative of King Abdullah, it was possible for the United Nations to hold a special session of the General Assembly at the level of world

leaders in New York on November 12-13, 2008 to launch interfaith dialogue to achieve peace in the world.

Dr. Auckbaraullee presented him with a certificate and medal in appreciation of his peace work in the Kingdom of Saudi Arabia. "We supplicate to Almighty Allah for the success of your endeavors in Canada and look forward to your continual efforts for the achievements of peace through interfaith and intercultural dialogues," said Dr. Auckbaraullee.

Sheikh Shahzaad was also awarded a certificate of appreciation and medal for developing grassroots relations between UPF and the peace-loving people of Saudi Arabia.

At the end of this meeting, Author Qamrul A. Khanson presented Sheikh Ali with the two volumes of his book *The Satanic Diseases*. The books mention 222 commonalities mentioned in Torah, Gospel, and Qur'an and gives evidence and reasons to forge an alliance for a common goal of peace among the diverse cultures and religions.

The Grand Surprise

O Lord, Lord of Adam, Lord of Noah, Lord of Abraham, Lord of Jacob, Lord of Moses and Aaron, Lord of Jesus, and Lord of Muhammad. O Allah, these prophets and messengers are Your messengers and delivered Your message to Your creatures. We believe and love all the prophets and messengers from the time of Adam until Muhammad (PBUH) who was the last of the Prophets and Apostles and who preached to both Humans and Jinn and to all who reside on this Earth from the time of his mission until the end of time as he was given the five pillars of religion to be delivered to both Humans and Jinn, was granted forgiveness requests on the Day of Judgment, and provided him with the entire land as mosque for worship. He also granted him bounty to Allah and His Messenger and horror that strikes the hearts of his enemies up to a month ahead. The number of messengers of Allah were one hundred and twenty-four thousand, of them were three hundred and thirteen prophets. All these prophets and Apostles lived in the Arabic Peninsula, Egypt, Iraq, in the blessed land. From these lands they initiated their advocacy, and in it they were buried with the exception of Jesus (PBUH) who was lift to Heaven and who will return to Earth to be buried. It was acknowledged and mentioned in the book of the Gospel that a prophet will be delivered after him who carries the named Ahmad who is indeed Muhammad (PBUH) who was given by Allah (SWT) what we have stated in several sections. The Prophet Muhamed confirmed the appearance of the Sun rising from the west as the Messenger of God, does not speak of fancy but is inspired by Allah, as the Almighty said:''' Nor does he speak from [his own] inclination(3) It is not but a revelation revealed(4)''' Surat An-Najm verses 3-4.

Since Allah (SWT) sent him Gabriel and explained to him the details of events that will happen in the universe, he reported and confirmed that the Sun will appear from the west at the end of time. This was one thousand four hundred and thirty-seven years ago. We will provide the unchallenged and proven Hadiths explaining this. NASA, the famous American space agency, reported the emergence of the sun from the west. There were also several space agencies that reported the same matter and these discoveries were published by many global sites interested in astronomy and various science affairs. This was in addition to major news agencies such as the "Daily Mail" and "Havintgon Post" News, who reported a serious warning from the European Space Agency for the inhabitants of the planet regarding the near reversal of the Earth's magnetic field. The scientific site "Life Science" reported that the Earth's magnetic field is no longer as strong as it was in the past after it was weakened by 10 folds what it was previously over the past years, and this was only during the last 6 months. It is known that the Earth's magnetic field forms a circular envelope to protect the Earth from solar storms and cosmic rays which are harmful. As it ceases its role in protection of the Earth this will lead to a reversal in the Earth's magnetic field, which is a disaster. The European Agency has also confirmed that they are watching closely these changes since November 2002.

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Karachi, Friday 9 April 2010, 23 Rabi-ul-Sani 1431

Signs of the Day of Judgment

NASA confirms possibility of sun rising from the West

The science of astronomy states that the speed of planet Mars has been decreasing in its course toward the eastern direction in the past few weeks to the level we notice the "waver" between the east and the west..and on Wednesday the 30th of July the planet movement stopped going toward the eastern direction.

Then in the months of August and September..Mars changed its course in the opposite direction to the West- and that until the end of September..which means the sun will rise now from the west on Mars!! And this weird phenomena of the opposite movement is called "Retrograde Motion" Most scientist state that all the planets will go through the same once at least and our planet Earth is one of them. Planet Earth will move in the opposite direction some day and the sun will rise from the west!!

This might occur soon and we are unaware! The rise of the sun from the west is mentioned in the hadith and this is the major sign of the day of judgment, most if not all, the minor signs have occurred. Wake up.

Our beloved messenger Mohamed (Peace Be Upon Him) said: "One of the signs of the hour..the sun will rise from the west, where no longer tauba (forgiveness) will be granted" !!And the strange thing..most of our Shariah scholars mentioned that the rise of the sun from the west occurs only once..on that day..the sun will rise from the west..then again from the east..and continues until Allah wishes..and this is similar to what is happening to Mars..it stops, then it changes its course of direction for a short period of time..then returns to way once it was.

And Abdullah Bin Amro (R.A.) said: (I memorized from the messenger (SAW) a hadith I

will never forget..I heard the messenger of Allah (SAW) say: The first aya to come the rise of the sun from the west) [Ahmad]. And the messenger SAW "Allah places HIS hand at night to forgive his morning sinners, and places in the morning to forgive his night sinners until the sun rises from the west" [Muslim].

This piece of news is very important as it brings with it a great sign of warning and remembrance of the coming of a new WORLD - the world of hereafter When we show this hadith that was told 1400 years ago about this miracle..you will see InshaALLAH, a lot will revert to right path...And the Muslims if they see this phenomena happening in Mars..who knows maybe it would bring them closer to our CREATOR.

May Allah keep all of us in the right path and provide us with success in this world as well as in the hereafter.

NASA confirms the approaching time when the Sun will rise from the West and this is nothing new to us as the Prophet narrated the following:

First Hadith:

The Messenger of Allah (PBUH) said: "Migration is of two aspects. The first is the abandon sin and the second is to migrate to Allah and His messenger. Migration will not end until repentance ends, and repentance will not end until the sun rises in the west. Once it does so, the heart is stamped with what it holds and deeds will end.

Second Hadith:

It was narrated by Abu Huraira that:"

Allah's Messenger (PBUH) said, "The Hour will not be established until the sun rises from the West: and when the people see it, then whoever will be living on the surface of the earth will have faith, and that is (the time) when no good will it do to a soul to believe then, if it believed not before." Surat Al-Anam verse 158.

Third Hadith:

Abu Hurairah (May Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: "He who repents before the sun rises from the west, Allah will forgive him".

Fourth Hadith:

Mu-awiya narrated that the prophet (PBUH) said: "Migration will not end unless repentance ends, and repentance shall not end unless the Sun rises from the west".

Fifth Hadith:

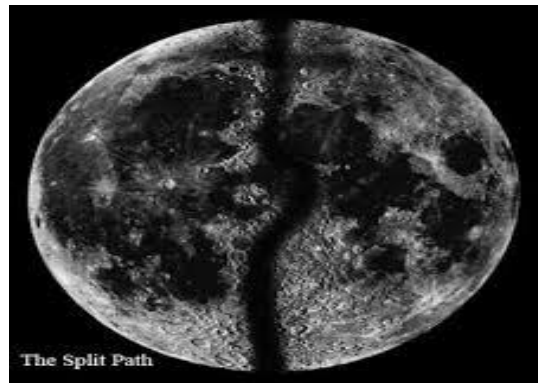
Abdullah bin Amro bin Alaas narrated that the prophet (PBUH) said: "Migration is of two paths. The first is the migrate away from sin and the second is to migrate to Allah and His messenger. Migration does not cease as long as repentance is accepted. Repentance is accepted until the sun rises from the west. Once it does so, the heart of every Man Is sealed with what it possesses and deeds end".

O people, save yourselves by repentance and worship. Admit to the oneness of Allah Almighty in His Lordship, Divinity, His names and attributes, and convert to right religion of Islam. Arabs were pagan before the advent of the Prophet Muhammad (PBUH). They worshipped idols and indulged in forbidden consumption, killed, committed adultery, drank alcohol, and gambled. They had many forms of blasphemy living in weak social and family connections and practice a lot of sins. But after the revelation of Muhammad (PBUH) Allah forbid all previously practice sins and people embraced Islam in batches and are now more than one an half billion around the world. I invite the rest to enter Islam as it is the one true religion for the people of Earth and the afterlife and those who reside in paradise. O Lord, I have advised so bare witness and since I have lived in this twenty-first century I have an obligation to inform at least a piece of knowledge of Islam. For I have brought the strongest arguments and proofs which are speeches from the Prophet (PBUH) which confirm the emergence of the sun from the West. This was then predicted by the American space agency NASA without having prior knowledge of the statements of the Prophet (PBUH) which have existed with us for centuries. The rising of the sun from the West is one the major indications of Judgment Day. Thus one should salvage oneself with repentance before the Judgment Day as it is near. This has been mentioned by the Prophet (PBUH) when he pointed out

his index and central finger, to reference that the hereafter was near approaching: and said” Judgment Hour and I have been revealed as such”. The second speech of the Prophet (PBUH) confirms the splitting of the Moon. Quraysh had asked the Prophet for any miracle to prove his prophet hood so Allah revealed the Moon and split it into two halves, one half in the East and the other half in the West, and then rejoined then once again.

It was Narrated by Ibn Masud:” During the lifetime of Allah's Messenger (ﷺ) the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allah's Messenger (PBUH) said, "Witness this miracle."

The Almighty Allah stated in the Holy Quran in Sura Al-Qamar:”” The Hour has come near, and the moon has split [in two]”” Surat Al-Qamar verse 1. These two verse have now been revealed. The image below is of the Moon during division, and the other is about the Sun. We have no power and no strength except in Allah, we belong to Allah and to him we shall return. May Allah bless our Prophet Muhammad and his family and companions.



Conclusion

By this we complete our book and I thank God and I thank everyone who contributed to or participated with me, even with little effort or guidance and thank everyone who wrote about the conversation with the people of other faiths and contributed with benefit to this book, and I thank all of contributed in research or reviewed or helped out in this book whether they reside inside and outside the Arab countries or foreign states, and I also would like to thank everyone who sent media or materials via the internet or fax.

We thank God and all those who helped, we ask God not to deprive any one of rewards from those who helped us or guided anyone to read this book, gifted it or sent it, or made a connection through it with any other nationality or religion, and we ask the Almighty to grant all reward and to make this work acceptable on the Day of Parade and Resurrection and to guide all his creation of Man and Jinn to Islam and return to Him submissive and repentant, thankful to Him for His grace.

May Allah bless our Prophet Muhammad and his family and companions.

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